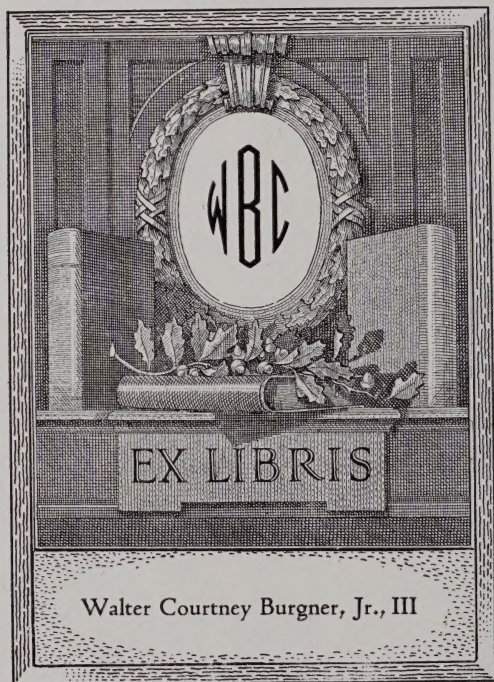
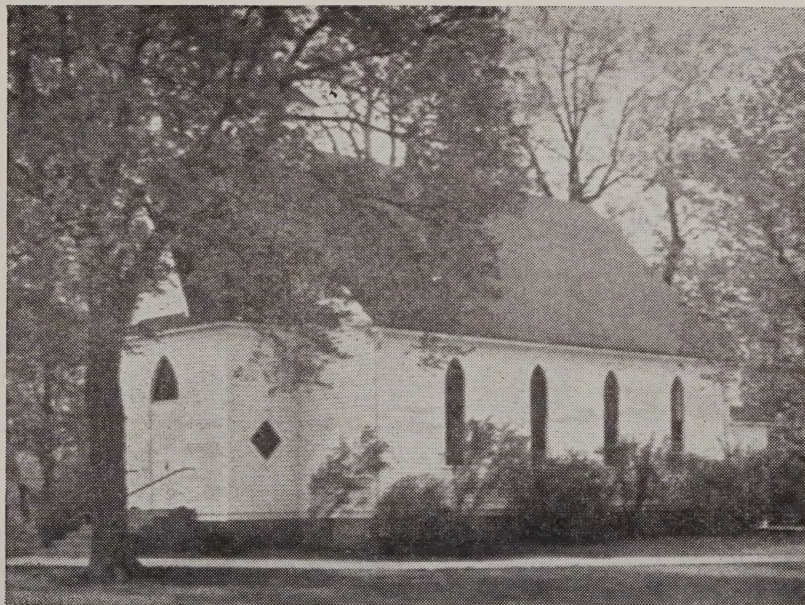


HISTORY OF
MARIAH CREEK CHRISTIAN CHURCH



Walter Courtney Burgner, Jr., III





MARIAH CREEK CHRISTIAN CHURCH
R. R. 2, OAKTOWN, INDIANA
ORGANIZED 1833

WALTER C. BURGNER, JR.
339 North West St.
Lima, Ohio

The
HISTORY
of
Mariah Creek Christian Church



COMPILED FROM THE RECORDS OF THE
CHURCH, FAMILY RECORDS AND
TRADITIONS



WRITTEN BY
TWILA E. DUNKERLY

Published by authority of the Church



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WALTER C. BURGNER, JR.
339 North West St.
Lima, Ohio

TO THE MEMBERS
AND FRIENDS OF THE CHURCH,
THIS LITTLE BOOK
REVERENTLY AND LOVINGLY WRITTEN,
IS DEDICATED TO YOU

Iwila E. Dunkerly.

WALTER C. BURGNER, JR.
339 North West St.
Lima, Ohio
1901

ACKNOWLEDGEMENT

Now that the story of historic Mariah Creek Christian Church has been written, I wish to express my sincere appreciation to those who have helped in so many ways. To those who have answered my letters of inquiry. To those who have answered my numerous telephone calls: To those who have so patiently talked to me about their ancestors, and allowed me to read their family records.

It would be hard to make a list that would cover it all, since this searching for data has been going on for many months—even years. I am very grateful for your help—thanks again.

And now, may I add, that I earnestly hope, when the church reaches its 200th anniversary, some devoted member will take their trusty pen in hand, and write Volume 2 of Mariah Creek Church History.

TWILA E. DUNKERLY

HISTORY

OF

Mariah Creek Christian Church

CHAPTER I.

1833

The Mariah Creek Christian Church was organized early in 1833 by a small group of men and women, who had formerly belonged to the Mariah Creek Baptist Church.

They had withdrawn their membership, being influenced by the lectures and debates of Alexander Campbell and others who advocated throwing off all man-made religious rules, and going back to the Bible as the only authority for faith and practice, being known merely as "Christians," or "Disciples of Christ."

According to several authors of articles on religious history, the idea of designating followers of Christ, simply as "Christians," was probably first used in America about 1782, by James O'Kelly, who led a group away from the Methodist faith, which eventually reached a strength of over 20,000.

Then again, about 1801 two New Englanders, Elias Smith and Abner Jones, broke from the Baptists, and in six years time their group included 14 churches—also known as “Christians.”

A former Presbyterian minister, Barton Stone, became deeply interested in the movement about 1804, and it is said his followers numbered about 12,940.

In 1807, Thomas Campbell, a school teacher, and also a Presbyterian minister, emigrated from Ireland, withdrawing from the church after reaching America. He became a free-lance preacher, and organized a society in Washington, Pa., called the “Christian Association” of Washington. About two or three years later, his son, Alexander Campbell arrived in America. He, too, had rejected the Scottish Presbyterian faith, and much to their surprise, the father and son found themselves in almost complete theological agreement.

Father Thomas and son Alexander were devoted students of the Bible and the Reformation cause; together, they made a highly gifted team, the father, a deep thinker, the son, a tireless organizer.

Before long Alexander began preaching and soon drew a modest following in what is now West Virginia. He married the daughter of a wealthy farmer. Four years later he was deeded his father-in-laws prosperous farm, which made him a wealthy man. He never afterward accepted money for preaching. After Alexander's first child was born, the question of infant baptism came up. After diligent search of the scripture, he and his father decided that it was not Biblical, however, adult confession in their belief, that Christ was the son of the living

God, and immersion was a positive command in the New Testament. After reaching this decision, they proceeded at once to obey the gospel in that respect, and Alexander, his wife, father, mother, sister, and several of their friends were immersed in a creek by a Baptist minister, and they were accepted soon after into the Redstone Baptist Association. However, they remained "Reformers" within the Baptist Church until 1830, when they withdrew, and they and their followers became known as "Disciples of Christ."

In the beginning, the Campbells had no idea of establishing a new church, but hoped that all sects, denominations, or christian people might worship in unity, simply going back to the Bible as the sole authority for faith and practice.

To this extent they redoubled their efforts, traveling farther and farther, and preaching with a tirelessness that was almost unbelievable, often being away from home for 9 months at a time.

About the year 1826 a paper called "The Christian Baptist," edited by Alexander Campbell, was circulating among church people, pleading for a return to primitive christianity. In 1830 "The Millennial Harbinger" also edited by Campbell, was issued as a monthly paper, and continued up to 1860. This pamphlet was widely read, and created an immense interest in Bible study and deep thinking among church going people, as did the many famous debates, for which he had gained so much notoriety.

All of these things resulted in many people withdrawing from whatever church they were attending, to become

followers of the "Reformers" or "Campbellites," as they were nicknamed—however, they called themselves members of the "Christian Church" or the "Church of Christ."

This movement began on the American frontier, and grew and advanced with the nation.

The name now was definitely "Disciples of Christ" or the "Christian Church."

The ordinances are limited to the two described in the New Testament: "Baptism of believers by immersion," and "The fellowship of all Christians through a symbolic Lord's Supper."

Many churches do not refer to their minister as "Reverend," since he has no special powers they do not possess, and some ministers too, prefer to be called "Mister."

All members, when uniting with the church, confess before men that Christ is the Son of God, Luke 12th chapter, 8th verse, and all believe that the soul has some form of immortality, its exact nature, each one must decide for himself.

Disciples principles are condensed in four great rules:

1. "No creed but Christ, no book but the Bible, no name but the Divine."
2. "Where the scriptures speak, we speak; where the scriptures are silent, we are silent."
3. "In essentials, unity; in opinion, liberty, in all things, charity."
4. "We are not the only christians, but christians only."

The Disciples, or Christians, are intensely New Testament centered, and believe that it is every ones obligation to search the scriptures and learn what God expects him to do, as the New Testament definitely established obli-

gations on all followers of the Christ, which they should abide by according to their own conscience, and intelligence.

The preceeding paragraphs have been written with the idea of showing in a very small part, how this new church came into existence, and with what faithfulness the members carried on under the difficulties of pioneer days.

Americans love to point with pride to organizations that are strictly of American birth.

In this class is the Christian, or Disciples of Christ Church, the largest denomination created, and sustained in America.

Between the Atlantic and Pacific coasts stand some 8,000 churches whose members simply call themselves "Christians," believing that since Christ founded their religion, His name alone, should be used to describe His followers.

Today—in 1960, these Christians or Disciples, number nearly 2,000,000 in America, and more than 320,000 in other countries, and is the seventh in size among United States Protestant communions.

There are 20 Disciple colleges, 6 theological seminaries, 17 homes for the aging, or for children, and 30 regional philanthropic agencies, and these are supported by voluntary contributions.

It is thrilling to know that our own Mariah Creek Church, along with the churches at Bruceville, Shaker Prairie, and Vincennes, were all organized when this movement was very young.

At the present time, after more than one and one-

quarter centuries they are all marching steadily along—no one can doubt that their foundations were built on the firm and solid rock.

“How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
To you who for refuge to Jesus have fled?

Fear not, I am with Thee, O be not dismayed,
For I am Thy God, I will still give Thee aid;
I'll strengthen Thee, help Thee, and cause Thee to stand,
Up-held by my gracious, omnipotent hand.”

CHAPTER II.

“IN THE BEGINNING”

A university president said, “All true civilization is 90% heirlooms and memories, an accumulation of small but precious deposits left by the countless generations that have gone before it.”

With this in mind, the history of Mariah Creek Christian Church is presented as memories, precious memories, traditions and achievements of the first steadfast leaders, and of all the faithful, devoted members throughout the past century. Since there are no early records available, many parts of the picture have been dropping from sight, however, such items as could be found, after several years of diligent research, will be faithfully recorded for you, and your descendants.

The names of the men and women who entered into this organization, and known as charter members of the church appear below :

James Polk—B—1804; D—1887.
Harriet Shepard Polk—B—1808; D—1899.
Charles Polk—B—1782; D—1845.
Margaret McQuaid Polk—B—1785; D—1855.
Samuel Duncan Piety—B—1804; D—1841.
Eliza Hodgen Piety—B—1809; D—1875.
Bernard Hollingsworth—B—1791; D—1876.
Jonathan Piety Cox—B—1797; D—1874.
Peter Ruby—B—1778 ca; D—
Nancy Polk Ruby—B—1780; D—
Thomas Piety, Jr.—B—1801; D—1865.
Nancy Piety—B—1805; D—
Anna Lindsey—B—; D—

James Polk and Samuel D. Piety were chosen to act as Elders; they were young men, only 29 years old, but they were devoted to the cause.

The first Deacons were Bernard Hollingsworth, Jonathan P. Cox, and Peter Ruby—their ages were 32, 36, and 55 respectively.

This group met for worship services in their homes for three or perhaps four years, were derided at that time with nicknames, such as “Reformers” and “Campbellites” because of being followers of the teachings of Alexander Campbell, however, they called themselves members of the “Christian Church,” or “Church of Christ.”

Nevertheless, the attendance grew, and in 1837 they

built a small log church on the banks of the creek, which was used for about fourteen years.

“A little church just big enough
For me to feel a part;
And still it is just small enough
To hold close to my heart!”

—anon

These were really pioneer days; the community was sparsely settled and more or less a wilderness. Along this Mariah Creek (so named in honor of a French family who lived in the county) a younger brother, of Bernard Hollingsworth, was killed and scalped by the Indians of 1812, not more than five miles from the location of the present church. Daniel was buried on his father's farm, thus the Price cemetery was started.

The roads, of course, were narrow, crooked and really bad in the winter season. Families came to church in a wagon, with the kitchen chairs for seats, and many came on horseback, the women riding side saddle, wearing long riding skirts to protect their clothing from the mud, which the flying hoofs of their steeds threw in all directions. When they arrived at their destination the long skirt was hung over the saddle horn until the rider was ready to remount, and these pioneer women were as capable of riding and managing a horse as the men.

Some who lived nearby walked through the woods, crossing the creek on a foot log, which was—if the log happened to be wet and slick—rather a precarious foothold and no doubt caused many painful and embar-

rassing situations if the pedestrian's feet happened to slip.

What strange emotions they would have had, could they have glimpsed the many beautiful automobiles speeding along these same roads today, and going to the same church for worship services.

Whatever their mode of travel, they were happy and devoted people. Their joy and satisfaction was found in family circles, among their neighbors and in the church. Their life had a charm about it that moved along with the slow pace of the seasons, and shall we say, the slow pace of their living, in the same way, from the springtime of youth, to the wintertime of life, to end in peace and harmony.

Back in the horse and buggy days—

The days of long ago—

When people had old fashioned ways

And things moved on quite slow.

It seems we had more time to pray,

More time Gods word to search,

And quite a bit more time to stay

In Sunday School and Church.

We didn't have so much to do

To keep us running all day long ;

We didn't see so much that's new

To lead us in the wrong.

We had no speeding cars back then
To take us far and wide;
We had more time to be true men
And in God's grace abide.
—Walter E. Isenhour

1851

The attendance is still growing. New trustees were elected as follows: Ferdinand Hollingsworth, B—1808, married in 1827 to Rebecca Hill. He is Bernard Hollingsworth's brother, and the family history will be found on another page.

Trustee John Widener, Jr.—B—1806, son of John Widener, Sr., and Mary Wilkins Widener: B—1772 and 1773 respectively. Both of these families were counted among the very early settlers of Widner Township, Knox County. John's brother, Jacob Widener, B—1805, was the first child born in Widner Township.

Trustee William Bell, a son of Phillip and Polly Polk Bell. William married Nancy Lemen, whose family were also early settlers of Widner Township.

These three trustees were authorized to buy a plot of ground on which to build a larger church; also to collect building materials and cash donations for this first "Frame Church." Ferdinand Hollingsworth gave \$50.00 which was the largest sum contributed by any one member. Others gave freely of their time in laboring to erect the new building. There is no date recorded as to when it was dedicated or who officiated. Neither is there anything recorded in the second church book as to where they procured the plot of ground, who donated it,

or any information whatsoever. However, the deed, a copy of which appears below—explains both questions, also the generosity of James and Sally Piety Risley, his wife, who were devoted members of the church. Sally Piety Risley is a sister of Samuel D. Piety, one of the first two Elders, and they are children of Thomas Piety, Sr., who is said to be the first white child born in the Northwest Territory. He and his wife, Mary Duncan Piety are buried on the little knoll in Mariah Creek cemetery. There are no records as to where the first little log church was built, however, since there are a few grave stones in the cemetery bearing dates in the late 1830's, it seems probable that the first church was nearby; according to tradition it was only a few feet from the present building which is the fourth church on this sacred spot.

Copy of deed for Mariah Creek Church and cemetery grounds:

James Risley and Sally, his wife, to John W. Widner, Ferdinand Hollingsworth, trustees of the Mariah Creek Christian Church.

Deed, natural love and affection and interest of the cause of christianity. Dated April 6, 1852. Recorded April 7, 1852. Deed record "S" page 22.

Conveys part of lot No. 6, section 36, township 5, n. r 9 w, beginning at b walnut 10 i d near the bank of Maria Creek; thence s. 55 degrees, e. 2 chains to a stake; thence n. 35 degrees, e. 3 chains to a stake, from which a gum 8 i d bears s. 11 1/2 degrees e. 8 l and a sassafras 8 i d n. 77 degrees, w. 16 l, thence n. 55 degrees, w. 2 c to

a stake, from which a b oak 8 i d bears s. 55 degrees e. 13 l and b oak 9 i d s. $36\frac{1}{2}$ degrees w. 17 l; thence s. 35 degrees w. 3c to the beginning, containing (60/100) sixty hundredths of an acre.

Instrument signed

James Risley - Seal

Sally(X) Risley - Seal

Signed, sealed and delivered in the presence of Riley Risley, Jacob Starner.

Acknowledged April 6, 1852 by James Risley and Sally Risley, his wife, before Jacob Starner, Justice of the Peace, Knox County, Indiana. Seal attached.

1854

Early in 1854 this item was recorded in the first old church book. "Brother Joseph Wolfe, employed to teach and preach on the 3rd Lord's Day of every other month, for one year—\$35.00." Also this statement follows: "He probably baptized more people than any other preacher ever hired." Rev. Joseph William Wolfe was born April 19, 1810, in Fredrick County, Virginia, a son of Jacob and Mary English Wolfe, who moved from Virginia to Indiana in 1819. They first settled in the Indian Prairie Baptist Church community, moving later to the Shaker Prairie vicinity. In the Mariah Creek Baptist history is found the names of Jacob and Mary Wolfe—1826, and Joseph Wolfe—July 20, 1828. They were included with the group who organized the Shaker Prairie Christian Church in 1833. The first log church was located in the corner of the Wolfe families apple orchard. Rev. Wolfe studied law and was admitted to the bar in 1860. He

died January 18, 1888—buried in Shepherd cemetery on Shaker Prairie.

CHAPTER III.

Some one has written that "a church with no regard for it's past, will have little future worth remembering." Surely this does not apply to Mariah Creek. Although some readers may be inclined to say, or think, that the following sketches on the ancestry and biography of our Elders is superfluous in connection with the church history; however, when we consider the great number of descendants of these men, who will, no doubt, be interested in the story of their ancestors, we hope, for their sake, it will be reading that is worthwhile.

Several direct descendants are still carrying the torch, which was lighted by those pioneers, with devotion, and a strong belief in their convictions, far more than a century ago. Many of those brave and courageous people left their homeland far beyond the sea, in the dim and distant past, to sail to America, the land of their dreams, where they and their children might have better opportunities, and also religious freedom. God bless them all!

THE PIONEERS

On old traditions scroll of fame,

No nobler life appears,

Than that which plays its simple part among our pioneers

Knight's errant of the new crusades,

Shrine builders for the years,

Grand men of destiny, toil-crowned, are these our
pioneers.

Biographies of Elders will be given as they are elected. 1833—James Polk was elected Elder when the church was organized. He was born September 5, 1804, in Shelby County, Kentucky, a direct descendant of the "Old Polke family" who lived along the Patomic River in Virginia, in the forepart of the 17th century. There was a large family connection, whose ancestors had emigrated from the northern part of Ireland, and they were known as the "Scotch-Irish" family—Scotch in blood, but Irish in locality. They settled in Mecklinburg County, North Carolina, between the years 1735 to 1740.

Their first known ancestor was Fulbert, the Saxon, who was living in Normandy in 1053 A. D., and was chamberlain to William the Conqueror, and with him when he fought the battle of Hastings, spending the latter part of his life in his service, after the conquest of England in 1066.

The name Polke is a contraction of the name of "Polloks," by which they were known several hundred years ago, which was probably the name of the estate that was given to their ancestor as a reward for his services to William the Conqueror.

The Polkes, or Polloks, were said to have been famous and celebrated before they emigrated to America, and their descendants were already scattered throughout England, Scotland, and Ireland. Colonel Thomas Polk and his brothers, Ezekiel and Charles, were descendants of Robert Polke, who came to America in 1735 - 1740 ca. Ezekiel's son, Samuel, was the father of U. S. President James Knox Polk. Included in the Polk family were a number of Generals, Colonels and officers of lesser rank

—governors, legislators, and professional men all over the United States, and it is interesting to know that every single Polke, or Polk are descendants of that old Fulbert, the Saxon, who was living in Normandy in 1053.

Now in America during the period of the Revolutionary War, the family began to scatter to the West and South. Some of them remained loyal to the crown of England, while others joined in the Revolution against England. The latter were of the family of Charles Polk, Sr., known as the "Old Polke family," consisting of three sons, Edmund, Thomas, and Charles, and a daughter Sarah, who married Austin Piety, an officer in the British Army; her brother, Charles, became a Captain in the American Revolution against the British. Later we find that this situation was not harmonious. After the war, Captain Charles Polk, Sr., settled near Bardstown, Kentucky. The Indians were hostile and settlers had to live in stockades for protection. In August, 1872, a band of Indians coming from the North, in the darkness of night, surprised and set fire to the station where the Polk family lived, burning it down, and all inmates were killed or taken prisoners. The men, hearing the day before that Indians were near, had gone out to prevent the attack but failed to find them.

Deliah Tyler Polke (Mrs. Charles) and four children were taken away. Their captors traveled fast until they had crossed the Ohio River, where a large group of Indians were waiting with horses and provisions. They proceeded slowly to Detroit, Michigan, which was a British garrison at that time. Mrs. Polke and children found refuge in the fort and there two months later,

Charles Polke, Jr., was born. Charles, Sr., searched eleven months before learning through Indian traders that his family was safe in Detroit. He set out at once, and just a year after their capture, was reunited with his family. The war was over, and the British officer in command secured a guide to pilot them through the wilderness of Ohio to Virginia, thence down the Ohio River to Kentucky.

At the age of 21, Charles Polke, Jr., was married to Margaret McQuaid in Shelby County, Kentucky. About four years later they came on horseback to Indiana, and settled on Mariah Creek, 15 miles north of Vincennes. They became the parents of thirteen children, James Polke, the subject of this sketch, was the first born. When he was seven years of age his father took him to his grandfather McQuaid in Kentucky, to go to school. He remained there two years. While a teen-ager, James made several interesting trips through the wilderness.

His aunt, Christiana Polke, married Isaac McCoy—first minister hired by the Mariah Creek Baptist Church. He preached for eight years, then took up missionary work among the Indians in Park County, Indiana, later going to Grand Rapids, Michigan.

His brother-in-law, Judge William Polk, charter member of Mariah Creek Baptist, became very much interested in the work McCoy was doing for Indian children, although at times, it was very discouraging.

This story is written to show some of the hardships of pioneer days early in 1800.

Food supplies at the mission were running very low, so Judge Polke came back to Knox County to buy a

drove of hogs. After buying 90 head for \$1.25 per cwt., he hired his two sons-in-law and also John Cox and James Polke to help him drive the hogs to Michigan. Two horses were used to carry provisions and camping equipment. They secured two boats, a canoe and a long Perogin from the Trading Post at Lafayette, to cross the Wabash River; forced the hogs into the river between the boats, swimming them across without the loss of one. It was cold too; some snow and ice, however, they considered that they were lucky in getting to use the boats and now the worst was over. It became bleak and cold, marshes were slightly frozen, "but we never were in ice and water over waist deep." They arrived at Grand Rapids, Michigan with the hogs December 24, 1823. After a few days rest, returned, walking 200 miles in 8 days. Not bad!

James Polk was 19 years old at this time. In the spring he went to New Orleans, by flatboat. 1827 and 1828, he taught school in the county. October 1829, he married Miss Harriet Shepard, and they had 4 sons and 3 daughters. He was a constant reader of the "Christian Baptist" and the "Millennial Harbinger," both edited by Alexander Campbell. He was now a member of Mariah Creek Baptist Church, and had served four years as church clerk when he withdrew his membership to become a charter member of Mariah Creek Christian Church in 1833. Five of the Polke family were charter members, James and his wife Harriet, his parents, Charles and Margaret McQuaid Polke, and his aunt, Nancy Polke Ruby. They and their descendants were faithful workers in the church for almost 100 years.

James paid this tribute to his mother—"She remained faithful to this first church until she passed on. She was a good singer, and never refused to aid in service of song in church or in her home, singing with grace in her heart, making melody to the Lord, with her beautiful and sweet voice."

James Polke was one of the first two Elders, and served in that capacity for 20 years.

"May the God of all peace and consolation still prosper this, one of the first churches, and may His light shine more and more upon it as it grows stronger"—was his blessing the day of dedication of the church which was built in 1880.

He was called to act in public life in both church and state. He served as Justice of the Peace in Widner Township 10 years. Three years as County Commissioner of Knox County, seven years as Township Trustee, 1½ years as Assessor of U. S. Revenue at Vincennes, and 20 years as Church Elder.

This reflection was found among his writings—"My labor is done, whether well done, or all done, my life as a public character is accomplished and ended."

The last part of his life was spent in the home of his son Edmund Polk, also the home of the writer of this story, who can recall, very clearly, the many long walks taken with him, usually through the pastures and woods, often resting on the way, waving his cane and talking in a reminiscent mood, or perhaps we should say, "he was thinking aloud of the days of long ago?"

He passed on in 1887, age 83, and his body was laid to rest in the Oaktown cemetery.

1833—Elder Samuel D. Piety

The first known ancestor of Samuel D. Piety was Thomas Piety, born in Lancashire County, England, moving to Kent County later.

According to family tradition, he was an Earl. There are no such records in existence today, however, since there were so many public buildings with records, etc., destroyed during the war, it could be true, and probably he was an Earl.

He lived under the reign of the Hanoverian Kings. In a graveyard located in the County of Kent, not far from the mouth of the Thames River, at the town of Hythe, was the broken gravestone with the inscription, "Thomas Piety—1689 - 1775, 86 years, 15 days." No other names on the stone—no other stones on the lot. The cemetery and the church adjoining had been reduced to rubble by enemy bombs during World War I, and no effort was made to rebuild. However, after much inquiry a resident was found who had possession of the old church book, which was crumbling with age. It contained the following entries:

"Rev. Thomas W. Piety

Austin Piety—1740 - 16 years.

Mary Piety - 14 years."

On another page—"Rev. Austin Piety returned home, 1774, took up residence and worship. Died 1809, aged 85 years, buried in family plot beside parents." (this entry ties in with later data). This Austin Piety is believed to be the one who came to the American colonies as a subaltern in the British Army, stationed at "Fort

Pitt" (Pittsburg, Penn.) and married Sarah Polke in 1762 ca.

Later we shall see that the Piety and the Polke families were very closely connected with the Mariah Creek Christian Church. Sarah Polke Piety was the only daughter in the "Old Polke family, all of whom were born in the 17th century in Virginia, along the Patomac River.

We will have more about her family in the Polke history. Austin Piety was born 1724 ca. Died—1809, married about 1762 to Sarah Polke, born 1736. Died 1846. They had four children, Elizabeth 1763, Nancy 1765, Sarah 1768, and Thomas 1770. Died 1835.

The father, Austin Piety, with his wife and three little girls, and the British troops under his command, came down the Ohio River from "Fort Pitt" to "Kaskaskia," stopping at times to lay in a supply of buffalo meat, etc., then going on to their destination on the East side of the Mississippi River, opposite what is now St. Louis, Missouri, where their son Thomas was born, and according to authentic records, he was the "first white child" born West of the Alleghaney Mountains. Some time later Piety, with his family and the troops under his command, returned to "Fort Pitt," and early in the Revolutionary War he returned to England, leaving his wife, Sarah Polke Piety, and four children in America. (Note entry in church record, Hythe, England.) His family never heard from him again. One can readily see why such a separation could come about. He was an officer in the British Army and loyal to England; she was American born, and firmly believed in the Declaration of

Independence. It seems that Sarah Polke Piety was near, or with her brothers until 1780. At that time, she and her daughters, and son Thomas, accompanied her brothers, Edmund, Thomas, and Captain Charles Polke to Kentucky, near Bardstown, living in a stockade or fort to protect them from Indians.

Thomas Piety at the age of 20 married Mary Duncan, age 19 years. They became the parents of 13 children, all of them were born near Shelbyville, Kentucky. In 1814 they moved to Indiana Territory, near Carlisle. While living there, the Indians stole all of his horses which he had taken in payment for his land in Kentucky.

In 1815 he settled on Congress land along Mariah Creek. Their eighth child was Samuel D. Piety—born in 1804, and he was chosen at the age of 29 years to be an Elder of Mariah Creek Christian Church when it was organized in 1833. He probably served in this office until his death in 1841.

This is the story of Samuel D. Piety and his ancestors. He is buried in the Mariah Creek cemetery, on the knoll at the back, with his mother and father, Thomas, "The first white child" born west of the Allegheny Mountains.

In 1833 Bernard Hollingsworth was one of the Deacons elected. In 1870 he was "reinstated" Elder at a re-organization of the church. Since the word, re-instated, is used we are led to believe that he had served as Elder, probably many years prior to this date.

Bernard was born in 1791, a son of Thomas and Ann Price Hollingsworth. The word Hollingsworth is derived from the residence of its first bearers at a place

called "Hollingsworth," meaning "the farm among the holly bushes," in Cheshire, England.

The name is found in ancient English, and early American records in various ways of spelling—however, the above mentioned is that most used in America today.

It is believed that the ancestors of this family were of Saxon origin, and were settled in Cheshire about the year 1022 A. D., long before the time of the Norman conquest of England by William the Conqueror in 1066. The family motto, "Disce ferenda pati"—translated is, "Learn to bear what must be borne."

The large ancestral home of the Hollingworths was built near Manchester, England, in 1600 A. D. While on a world tour in 1953, one of Arch Hollingsworth's granddaughters visited this home and reported that it was in good condition. She took snapshots which verified her statements. The house was very large, and seemed to have rather bleak surroundings, nevertheless, we can visualize a large happy family circle around the hearth in the evening, where, perhaps was heard these words of—

"AN OLD ENGLISH PRAYER"

Give us, Lord, a bit of sun,
A bit of work and a bit of fun;
Give us in all the struggle and sputter
Our daily bread and a bit of butter;
Give us health, our keep to make,
An' a bit to spare for others' sake;
Give us, too, a bit of song
And a tale, and a book to help us along.

Give us, Lord, a chance to be
Our goodly best, brave, wise and free,
Our goodly best for ourself and others,
Till all men learn to live as brothers."

The first known ancestor was Valentine Hollingsworth. Born 1631 in Cheshire, England. Died 1711, New Castle, Del., a member of Provincial Assembly, by tradition. Married in 1660 to Catherine Cornish, daughter of the High Sheriff of London. They came to Pennsylvania in 1852 with a colony of Quakers under William Penn. Their son, Thomas Hollingsworth, born 1661 in England. Died 1732 in Winchester, Virginia. He was married in 1692 to Grace Cook of Concord, Pennsylvania.

Their son, Thomas Hollingsworth II, was born in 1698, died 1753, Pike Creek, Maryland. He married Judith Lampley, born in 1700.

Their son, Thomas Hollingsworth III, born 1729, died 1799, married Jane Smyth. He was a soldier of the Revolution. Record on page 755 Delaware Military Archives.

Their son, Thomas Hollingsworth IIII, born 1776, died 1841. His wife was Ann Price, born 1769, died 1841. They were the parents of 10 children, 5 sons, 5 daughters, the eldest being Bernard, born 1791, the subject of this sketch. The family lived on a farm in Washington Township, Knox County, Indiana, about 3 miles southwest of Mariah Creek Church. According to family tradition, there was once a small fort or stockade on land owned by his father, Thomas IIII. About this time Indians were attacking pioneer settlers, and a number

of stockades were built in Knox County for protection from the savages.

Being often garrisoned by the women, when the men were away on Indian campaigns, one was nicknamed, "Fort Petticoat." These fearless pioneer women, however, were abundantly able to "hold the fort."

The story is told of their ability and quick wits when the Redskins tried to break into the stockade. They routed them by dashing boiling water on them from above. Some years later, a peace treaty was signed, however, small bands of Indians still roved about the country.

In 1812, Bernard's sixteen year old brother, Daniel, was killed and scalped by renegades of the tribe, only a short distance from his home. It was said that for a long time, peaceable members of the tribe would drop tobacco in the yard, to indicate that they were sorry. Daniel was buried on the farm, thus, the Price Cemetery was started. Oft times when playing outside, the younger children of the family would be startled by a "grunt" and find that Indians were standing close by, watching them at their play.

These were some of the incidents of Bernard's childhood. When Mariah Creek Christian Church was organized he was one of the charter members, and was one of the first Deacons, later becoming an Elder. Many of his family and descendants became members of the church at Mariah Creek. It is pleasing to know that relatives of his are still carrying on the work that he began so long ago. Bernard Hollingsworth lived to be

85 years old; he and his wife, Nancy Ann McKee, are at rest in the Price Cemetery.

CHAPTER IV.

1870 - 1880

The following entry is found in the Second Record Book of Mariah Creek Christian Church, preceding the first list of members:

“January 28th, 1870”

“The church this day agreed to lay down all past differences and reinstate Brothers Bernard Hollingsworth, Jonathan P. Cox, and Benjamin F. Cox as Elders of the congregation of Mariah Creek Church.” Since the word “reinstate” is used, we are led to believe they had been Elders probably years before this re-organization date.

Bernard Hollingsworth's history as a charter member and first Deacon, has been recorded elsewhere. He was no doubt a faithful member for he is now listed as an Elder. Those who were elected to Eldership with him were: Jonathan Piety Cox, born February 18, 1797, died 1874, a son of Benjamin Cox, born 1767, died 1828, and Sarah Piety, born 1769, who married at the ages of 16 and 14, respectively.

Jonathan P. Cox was married twice, his first wife was Rachel Tigert, born 1791, his second wife, Betsy Lindsey born 1807, died 1888. He was the father of five sons and four daughters. The fifth son, A. C. Cox was Deacon in the church, and his second son was Elder. Benjamin F. Cox born 1819, died 1874. He married

Patsy Shepherd, a sister of Harriet Shepherd Polk, wife of James Polk, first Elder.

No other data available.

The church gave the Elders the authority to choose the Deacons, and treasurer, and clerk, which are as follows: Brothers Smith C. McCord, A. C. Cox, and George W. Sartor—Deacons. Treasurer: Brother Smith C. McCord. Clerk: Brother Joseph D. Cox.

Re-organized January 28th, 1870.

The following names were enrolled at that time:

1. Bernard Hollingsworth B-1791 D-1876.
2. Nancy Ann McKee Hollingsworth B- D-1874.
3. James Risley B-1795 D-1877.
4. Sarah Piety Risley B-1798 D-1886.
5. Jonathan Piety Cox B-1797 D-1874.
6. Elizabeth Cox.
7. Benjamin F. Cox—dismissed by letter.
8. Isaac Dale.
9. Nancy Dale.
10. Mariah McCord.
11. Herod Risley.
12. Eliza Hodgen Risley B-1809 D-1875.
13. Nancy Lemon Bell—dismissed by letter.
14. Isaac Polk.
15. Westley Hollingsworth.
16. Lydia Bartlev Bell - Mrs. Charles.
17. Margaret Polk Bartley - Mrs. Henry.
18. Clark Hill.
19. Jane Sartor Hill.
20. John Starner.
21. Arminta Colton Starner.

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22. Samuel T. Chambers.
 23. Joana Chambers—dismissed by letter.
 24. David M. Bruce.
 25. James Stevenson—dismissed by letter.
 26. Mary E. Stevenson—dismissed by letter.
 27. Alexander Campbell Cox B-1830 D-1905.
 28. Angelina Sartor Cox B-1832 D-1887.
 29. Austin P. Cox—letter to Freelandville Church.
 30. Naomi Cox—letter to Freelandville Church.
 31. Joseph D. Cox D-1912.
 32. Nancy Jane Sartor Cox D-1873.
 33. Thomas P. Cox—died in U. S. Service, buried Chattanooga, Tennessee.
 34. Sarah Cox.
 35. Henry C. Cox—letter to Freelandville Church.
 36. Luticia J. Cox—letter to Freelandville Church.
 37. John S. Cox—died in U. S. Service.
 38. Elizabeth Fairhurst—moved West 1870.
 39. Catharine Fairhurst.
 40. William P. Hollingsworth.
 41. Louisa Stephenson Hollingsworth.
 42. W. W. Hollingsworth.
 43. Isabel Hollingsworth—dismissed by letter.
 44. Archibald Hollingsworth—dismissed by letter.
 45. Nancy Hollingsworth—dismissed by letter.
 46. J. C. Hollingsworth—Dismissed by letter.
 47. M. Jane Hollingsworth—dismissed by letter.
 48. Milton Hollingsworth.
 49. Martha Hollingsworth.
 50. Thompson Hollingsworth.
 51. S. D. Hollingsworth.

52. Melissa Hollingsworth—dismissed by letter.
53. Daniel Hollingsworth.
54. Margaret Hollingsworth.
55. W. N. Boyd.
56. Nancy Boyd.
57. Martha Kutch.
58. Smith C. McCord.
59. Mary Ann McCord.
60. Sarah Hollingsworth - Mrs. J.
61. Lucinda Light - Mrs. James D-1875.
62. Jane Purcell.
63. Eliza Jane Polk.
64. William R. Parker.
65. Sarah Risley - Mrs. R.
66. Isaac Risley.
67. John Risley.
68. J. W. Sutt—moved to Missouri.
69. Eliza Ann Sutt—moved to Missouri.
70. Sarah Turner.
71. George W. Sartor.
72. Lucina Risley Sartor.
73. Ellis Hill.
74. Luvina Hill D-1873.
75. Flora Adams—dismissed by letter.
76. Christia Ann Bell—dismissed by letter.
77. Alice Purcell—died.
78. John Hollingsworth—son of Ferdinand.
79. Ferdinand Hollingsworth—son of W. P. H.
80. Cordelia Risley.
81. William O. Purcell.
82. John T. Sartor.

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83. Urana Sartor.
 84. George W. Hill.
 85. Hellen Mayfield Hill.
 86. John Hollingsworth—son of Westley.
 87. David M. Hollingsworth.
 88. Sarah Howard—Dismissed by letter.
 89. John Howard.
 90. Winfield Martin.
 91. Andrew Martin.
 92. Ginnett Polk.
 93. Henretta Polke.
 94. Rachel Polk.
 95. Charles Polk.
 96. Elizabeth Slaven.
 97. Charity McArthur.
 98. John Hill.
 99. William A. Hollingsworth—son of W. W.
 100. Benjamin F. Cox, Jr.
 101. Harmon R. Cox—son of J. S.
 102. Jonathan P. Cox, Jr.—son of J. S.
 103. John M. Cox—moved to Kansas.
 104. Harriet Sartor—daughter of James.
 105. Hester Casey.
 106. Charles Casey.
 107. Benjamin F. Polk.
 108. Berrilla Homes.
 109. Sarah Sartor Polk - Mrs. Ed.
 110. Benjamin Adams.
 111. John Sartor D-1871, typhoid.
 112. Sarah Hollingsworth Sartor D-1872, fever.
 113. Asenath Hollingsworth—moved to Harrison Co.

- 114. Emeline Colton—dismissed by letter.
- 115. Joseph Davis.
- 116. Luvica Jane Charley—dismissed by letter.
- 117. Jacob Ballard.
- 118. William M. Wells—moved to Sullivan County.
- 119. Sarah Jane Wells—moved to Sullivan County.
- 120. Adam F. Hornback.
- 121. David M. Adams—dismissed by letter.
- 122. Jackson Loan.
- 123. Henry Ballard.
- 124. John Cassidy.
- 125. Sarah Casey.
- 126. Uphema Charley—letter to Freelandville.
- 127. Vashti Ballard.
- 128. A. J. Barr.
- 129. Adel May—moved away.
- 130. Hannah Collins.
- 131. Martha Couchman Polk - Mrs. Isaac.
- 132. John Ferguson.
- 133. Mary Phillips.
- 134. Margaret Ferguson Bowen.
- 135. Hattie Polk.
- 136. Genett Hollingsworth Hill.
- 137. Mary Hollingsworth.
- 138. Ellen Robertson - Mrs. Andy—dismissed by letter.
- 139. Nancy Hill Smith.
- 140. Jane Slaven.
- 141. Thomas Sartor.
- 142. Ellis C. McCord.
- 143. William Clark.
- 144. Margaret Homes.

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145. William Bernsmeier—letter to Baptist Church.
 146. Friend L. Bell—dismissed by letter.
 147. Alexander Hollingsworth—son of W.P., D-1873.
 148. Elijah Dick—moved to Illinois.
 149. Jessie Dick—moved to Harrison County.
 150. John W. Dick—moved to Harrison County.
 151. Andrew Couchman.
 152. John E. Hollingsworth.
 153. William Bowen.
 154. Alfred Leman—dismissed by letter.
 155. William Lemon—dismissed by letter.
 156. Mary Gamble—joined some other group.
 157. Christina Martin.
 158. Lucinda Colton—dismissed by letter.
 159. Sarah Risley - Mrs. Isaac.
 160. Ellen Robinson - Mrs. Ben—dismissed by letter.
 161. George W. Smith.
 162. Harriet Cox—daughter H. J.—to Kansas.
 163. Harvey I. Cox—to Kansas.
 164. Mary Cox—to Kansas.
 165. William H. Edwards—dismissed by letter.
 166. Louisa Edwards—dismissed by letter.
 167. Louisa Jane Turner.
 168. Mah Fairhurst.
 169. Harriet Fairhurst.
 170. James Kutch.
 171. Phoebe Barr—moved away.
 172. Charles Barr—moved away.
 173. Joseph C. Cox.
 174. Henry H. McCord.
 175. Phelon Cassidy.

- 176. Farney Chambers.
- 177. John Purcell.
- 178. Heman B. Barrows.
- 179. Eliza Caroline Barrows.
- 180. Pleasant Duckworth.
- 181. Alice Polk Dellinger D-1916.
- 182. Senora Cox Ferguson.
- 183. Elizabeth Turner.
- 184. Sarah E. Ballard.
- 185. Clarinda McCord.
- 186. Cynthia E. Hubbard.
- 187. Rachel Parker—dismissed by letter.
- 188. Joseph Morford.
- 189. Margaret Morford.
- 190. Lucinda Piety.
- 191. John Flock—killed by engine explosion, 7-11-1888.
- 192. Russel Hollingsworth.
- 193. Mary Moore.
- 194. Harriet Harris—died.
- 195. Katharine Smith.
- 196. Thomas Turner.
- 197. Thomas Loan.
- 198. James McBride.
- 199. Eliza Hollingsworth.
- 200. William Morford.
- 201. Mary Jane Morford.
- 202. Stephen Dale—dismissed by letter.
- 203. Laura Dale—dismissed by letter.
- 204. Forqus Morford.
- 205. Ida Morford.
- 206. Margaret McCord.

207. James Light.

This was the list of members from 1870 to the fall of 1876. From this number 42 were dismissed by letter or had moved far away. 24 were withdrawn from and 12 died, probably many deaths unrecorded.

The following items are all that was recorded in the year 1870.

First: Received into the congregation by letter, Sister Sarah Risley this 12th day of June 1870. Brother Anderson Ward preached today.

Second: September 11, 1870. Received Sister Ellen Robinson, our beloved sister, into the congregation by confession and immersion.

Third: September 11, 1870. Received our beloved brother, George Smith, by confession and immersion, by Brother Anderson Ward.

Fourth: November 12, 1870. Received William Edwards, our beloved brother, into the congregation by letter from the Bruceville church, and also our beloved sister, Louisa Edwards, by letter from the Bruceville Christian Church. Brother Ward failed to come to his appointment today on account of sickness.

April 1871. Brother Anderson Ward held a week's meeting, which resulted in the addition of five to the membership, and again in the fall of 1871 a week's meeting was conducted by Brother Ward, assisted by Brothers Goodman and Bowles, three additions were recorded.

In 1872 three women united with the church, the ministers were Brothers John Lemon and James Chowning.

In 1873 four were added to the membership, no other meetings or business recorded.

During the years 1874 and 1875, there were 22 additions, also several withdrawn. At one business meeting the officers of the church decided to pay Brother Anderson Ward \$25.00 for his preaching services. Minutes of June and July—June 13, 1874, the church met for business at 2:00 p. m. Meeting organized by Brother Westley Hollingsworth taking the chair. First in order, reading minutes of previous meeting and reports of committees. Second, appointing of a committee of seven, to select 3 Elders and 3 Deacons, their names to be presented the second Saturday in July to be ratified or rejected, nothing but a scriptural objection to be received. The seven appointed were: Ellis Hill, W. R. Parker, Milton Hollingsworth, Isaac Risley, G. W. Sartor, S. D. Hollingsworth, and J. M. Cox.

July 11, 1874. Church meeting at 2:00 o'clock p. m., with Westley Hollingsworth chairman. Reading of the minutes of previous meeting and adopting same. Committee to select officers, report the names of Brothers Westley Hollingsworth, Heman Barrows and Joseph Morford for Elders, which the church accepted without a dissenting voice.

They report the names of W. P. Hollingsworth, S. C. McCord and A. C. Cox for Deacons. S. C. McCord declines the appointment and offers his excuse, which the church decides was a lawful excuse. Committee retired and brought the name of S. D. Hollingsworth before the meeting. The three were received without a dissenting voice. Meeting adjourned.

The biography of the new Elders, Hollingsworth, Barrows and Morford is herewith presented:

1874—Elder Heaman Barrows:

In the second record book of the church we find this item: "Lord's Day of September, 1871. Received into the congregation our beloved brother and sister, Heaman B. Barrows and Eliza Caroline Barrows, attached to the church September 12th, 1871."

In July, 1874, Mr. Barrows was elected Elder of the church, serving in this office several years. He was born in 1823, married in 1844 to Eliza C. Hunter, and they were the parents of nine children.

He was a son of Hermon Barrows and Mary Kurtz, born in 1788 and 1798 respectively. The first known of the name was Sir Henry Barrow, of Queen Elizabeth's reign (1558-1603). He was an Episcopal clergyman, who was murdered because of his faith.

1874, Elder Joseph Morford was elected. He was born 1809, died 1884. Married in 1830 to Margaret Morehead, born 1813, died 1894. Eleven children were born to this union. They came from Ohio to Knox County Indiana, building a small brick house just across the road from the Chambers school building. This little old brick house was revealed early in 1960, when the large frame house on this spot was destroyed by fire. Mr. Morford and his wife, Margaret, became members of Mariah Creek Church in January, 1874 and in July he was chosen to be an Elder, serving in this office approximately ten years.

1874. Westley Hollingsworth, born January 4, 1817, was elected Elder. He was the first of nine sons and four daughters born to Bernard Hollingsworth, born 1791, and Nancy Ann McKee. Westley was married three or perhaps four times and was the father of eight children. He probably served as Elder until 1880. He passed away April 26, 1897. No other data available.

The preceding items and the minutes of two meetings were practically all that had been recorded from January 1870 to the fall of 1876.

A number of the Board meetings seemed to be for the purpose of discussing the short-comings of some of the members, and if the charges were thought to be strong enough, withdraw fellowship from them, "because they have gone back to the world." Of course, if the wrong doer apologized, the church Board would "reclaim" them, if not, a committee was appointed to "look after this brother or sister" as the case might be. At the next monthly meeting, when the committee usually reported that the culprits "refused to confess their sins publicly" then they were really in disgrace. The faults, however, were seldom stated. Perhaps the preceding paragraphs should not have been written, but it seemed to be the pattern of each business meeting for about five or six years, excepting the times when it became necessary to appoint Elders or Deacons to fill vacancies. "To err is human" and in all organizations some unpleasant things are bound to occur. As a rule in those pioneer days, men who were leaders, were stern men, and definitely set in their ways of thinking, and ruled accordingly. Nevertheless, who shall say "this man is right" or "that

man is wrong." Perhaps Matt. 7th chapter, verses 1 - 2 would have been a good text for a sermon then *and* now.

In the fall of 1876 this first frame church building was burned, undoubtedly the work of an incendiary because other attempts had been made. In talking over some of the earlier days of Mariah Creek with Mrs. Hester Polk Blann, she very clearly remembered one Sunday morning when everyone had gone behind the church to peer underneath the building where a pile of kindling and wood had burned a short time and the fire had died out. She also stated that there was only a narrow pathway between the building and the bank of the creek.

Soon after the church burned, an effort was made to rebuild, however, many considered it unsafe to do so. Not being able to agree, the matter rested, nevertheless, they held prayer meetings and occasional preaching services in the Cox and Threlkeld school houses for about three years, when the members seemed anxious to rebuild, and signified their willingness to contribute as liberally as necessary with money and labor to construct a new church on the same site.

In one day's time sufficient funds were donated. George W. Sartor and Ellis Hill were appointed on the building fund committee, with an allowance of \$1,500.00 to buy materials and hire laborers, and so the work began in the fall of 1879. The cost of building was \$1,300.00.

The building was dedicated early in 1880, this was a day of rejoicing, as all present felt the truth of the scripture, "That all things work together for good to them that love God."

CHAPTER V.

1880. William P. Hollingsworth was elected Elder, serving in this position approximately fifteen years. He was the fourth son of Bernard, and a brother of Westley, both of whom were formerly Elders of Mariah Creek Church. William P. Hollingsworth and Louisa Stephenson were married in 1850, and they became the parents of two sons, Ferdinand and Alexander, also four daughters, Janette Bartley, Amanda Bicknell, Lyda Hart, and Miss Vina Hollingsworth, all of whom were members of Mariah Creek Church. Miss Vina devoted her life to teaching primary grade children in the public school; she also cared for her parents in their old age. Her father, "Uncle Billy," as he was familiarly called, was born in 1823 ca., passed on January 25, 1897, and is at rest with several members of his family in the Price Cemetery.

1880. (This is February 29, 1960, exactly 80 years ago today, February 29, 1880, the third Mariah Creek Church was dedicated).

Mariah Creek, February 29, 1880.

New church house was dedicated on above date, Elder Abner Hubbard officiating.

The brotherhood of Mariah Creek having failed to meet and no effort having been made to keep up the organization after the old house was destroyed (in the fall of 1876) by fire, supposed to have been the work of an incendiary.

A reorganization was in order, and members met at 2:00 o'clock on Tuesday evening, following the fifth

Lord's day in February, 1880, with results as follows: Joseph Morford, Sr., William P. Hollingsworth, Elders, chosen by common consent.

George W. Sartor, James Threlkeld, Alexander C. Cox, and Ellis Hill, Deacons, chosen by common consent.

B. Franklin Polk—treasurer-clerk.

Meeting continued the remainder of the week. The persons whose names appear below asked that they be recognized as members of Mariah Creek congregation, all of whom were recorded to be in good standing and in full fellowship with the brotherhood when the old house burned, but now begin with new resolves, and give this expression by raising to their feet and ask to have their names enrolled anew on the church book. March 2, 1880. The following names were written anew in the church record book:

George W. and Lucina Sartor.

Clark and Jane Hill—removed without letter.

Ellis and Henrietta Hill.

Jennette Hill Hartley.

Joseph and Margaret Morford—dismissed by letter.

Heaman and Eliza C. Barrows—letter to Bicknell.

Reuben Harris—to church in Nebraska.

Isaac and Martha Polk.

Benjamin F. Polk.

Rachel Polk.

Harriet Polk.

Florence Polk.

Jonathan Polk—by immersion March 6, 1880.

Delilah Polk.

James Polk—died 1887.

Isaac and Sarah Risley, Jr.
Herod and Sarah Risley, Sr.
Eliza Risley—dismissed by letter 1887.
Sarah McNeace
Katherine Smith—dismissed by letter 1883.
Nancy Smith.
William and Mary Parker—dismissed by letter 1883.
Rachel Parker—dismissed by letter.
Margaret Parker.
Forgus and Ida Morford—to Nebraska without letter.
Alexander Cam. and Ann Cox—moved to Kansas.
Alice Cox.
Elizabeth Cox.
Rachel Cox.
John M. Cox.
William P. and Louisa Hollingsworth.
Eliza Hollingsworth.
Martha Hollingsworth—died February 14, 1887.
Amanda Bicknell.
James and Eliza Threlkeld.
William Boyd.
Vada Sturgeon—died.
Alice Dellinger.
Sarah Turner.
Catharine Fairhurst.
Margaret Bowen.
Sarah Ann Harris—by immersion March 3, 1880.
J. Tyler and Isabelle Sartor—immersion Mar. 4, 1880.
George Hart—immersion March 4, 1880.
Leander and Senora Hill—from Freelandville church.
Ines Barrows—by immersion March 11, 1880.

George Gillham—by immersion March 11, 1880.
Alice Gilham—by immersion March 11, 1880.
Tom Risley—by immersion March 11, 1880.
Alma Risley Hager—by immersion March 11, 1880.
Charles Hodgens—by immersion March 11, 1880.
Lawson McNice—by immersion March 11, 1880.
Thomas Day—by immersion March 11, 1880.
W. S. McCord—by immersion March 12, 1880.
Mrs. Cassida—by immersion March 12, 1880.
George Wisener—by immersion March 11, 1880.
J. C. Cox—by immersion March 11, 1880.
Oscar Purcell.
Amanda Purcell—by immersion.
John Cassida—reclaimed.
Margaret Piety—reclaimed.
Thomas Piety—by immersion.
Frank Cox—reclaimed.
Hetta Imes—by immersion.
Miss Overbay—by immersion.
Sarah Purcell Lone—dismissed to Oaktown.
Edna Wisener—from Baptist church.
Ellis McCord—reclaimed.
Leander and Martha Rariden—letter from
Fountain County.
Frank Casey—letter to Clinton, Indiana.
Thomas Turner.
Mary Polk—by immersion January 15, 1881.
Amanda Mayfield—by immersion January 15, 1881.
Rhoda Flock—letter from Fountain County.
Abraham Smith—letter from Busseron church.
Jane Henderson—Mar. 1880 from Wheatland church.

Milton Hollingsworth—reclaimed.

John Ferguson—reclaimed.

Louisa Jane Turner—died July 28, 1886.

Mr. Overbay.

Noah and Harriet Fairhurst—immersion, Rev. Cox.

John Cox—by immersion, Rev. Elmore.

George Cox—by immersion, Rev. Elmore.

Dora Hollingsworth—immersion, Rev. Elmore.

Morgan Cox—Immersion, Rev. Elmore.

Hallie Harris—immersion, Rev. Elmore, Oct. 1882.

Alice Parker—immersion, Rev. Elmore, Oct. 1882.

Sarah Peachie—immersion, Rev. Elmore, Oct. 1882.

Mrs. Frank Keith—immersion, Rev. Elmore, Oct. 1882

Samuel Risley—immersion, Rev. Elmore, Oct. 1882

Ann Risley—immersion, Rev. Elmore, Oct. 1882.

Marion Johnson—immersion, Rev. Cox, Sept. 1885.

Laura Threlkeld—immersion, Rev. Cox, Sept. 1885.

Mary Threlkeld—immersion, Rev. Cox, Sept. 1885.

Elmer Threlkeld—immersion, Rev. Cox, Sept. 1885.

Lavina Hollingsworth—immersion, Rev. Cox,
Sept. 1885.

Clara Hollingsworth—immersion, Rev. Cox,
Sept. 1885.

Jessie Risley—immersion, Rev. Cox, Sept. 1885.

Nancey J. Bourn—immersion, Rev. Cox, Sept. 1885.

Mary Turner—immersion, Rev. Cox, Sept. 1885.

Elliott and Mary Cox—immersion, Rev. Cox,
Sept. 1885.

George Risley—immersion, Rev. Cox, Sept. 1885.

Edward Kieth—immersion, Rev. Cox, Sept. 1885.

J. M. Risley—reclaimed.

Mag Ran—immersion, Rev. Cox, Sept. 1885.
Leander Bartley—immersion, Rev. Cox, 1886.
Maggie Starner—immersion, Rev. Cox, June 1886.
George Rupe—immersion, Rev. Cox, Aug. 1886.
Smith—immersion, Rev. Cox, Sept. 1886.
Arrie Freeland Polk—immersion, Rev. Cox.
Eliza Hart.
Robert Bicknell.
Clara Hollingsworth.
Catherine Charlton.
Mamie Hill Riley.
Jessie Risley—by letter.
Mamie Baultice—moved away.
Minnie Cox.
Irene Martin.
Chloe Hollingsworth.
W. S. and Ida McCord.
Eudeia McNeace—by immersion.
Alpha Hollingsworth—by immersion.
Nettie Raridon—by immersion.
Louis Sartor—by immersion.
Albert Kieth—by immersion.
Ab Hall—reclaimed.
Alvin Price—immersion—killed July 11, 1891.
Anna Cox—by immersion.
Cora Frazo—by immersion.
Andrew Hall—by immersion.
Anna Hall.
Sarah Boyd.
James Price—immersion, July 26, 1891.
Esther Alexander—immersion.

Urana Sartor Polk.

John Flock—killed by exploding engine July 11, 1891.

Of this list 10 were dismissed by letter.

Five moved away.

Six were withdrawn from.

1880

Morton Adams, missionary to India—sent and given support by Mariah Creek Christian Church:

Morton Adams was born in Vincennes, May 24, 1856, son of David and Elizabeth Risley Adams. During the first years of his life, the Adams family lived at Merom, Indiana, where his father was a teacher in the Merom Christian Bible College. Mr. Adams, it is said, was stabbed to death by a tramp. After his tragic death, Mrs. Adams with her two small children, Morton and Flora, came back to Knox County to live with her parents, James and Sallie Piety Risley, who lived near the Mariah Creek Christian Church. The young widow died in 1864, her grave is on the knoll in Mariah Creek Cemetery. Here in this new home, Morton and his sister Flora attended the McCord school and Mariah Creek Church. Early in life, he enlisted in the service of his Lord and Savior. He was preaching the gospel at the age of 18, and was known as the "Boy Preacher." Later he attended Butler College at Indianapolis, and finally finished his education in New York. He married a lady from Columbus, Ohio, and to them were born two sons and one daughter. In 1880 he went to India as a missionary, and was given support by Mariah Creek Church for many years. Mr. Adams was quite a linguist, being able to speak seven languages fluently,

then after going to India, learning the Hindu language and translating the New Testament for his missionary work. Each time that he returned to Mariah Creek, a large crowd was on hand to hear "Mortie" Adams, as he was affectionately called, and regretted his passing away, February 9, 1934, at Akron, Ohio, at the age of 78 years. "I have fought a good fight, I have finished my course, I have kept the faith." II Tim. 4-7.

1892

Christian Women's Board of Missions Auxiliary of the Christian Church at Mariah Creek was organized June 27, 1892, by Mrs. G. E. Ireland, of Sullivan, Indiana.

The first officers were:

President—Mrs. Arrie F. Polk.

Vice-President—Mrs. Lucina Sartor.

Secretary—Miss Dee Polk.

Treasurer—Mrs. Henrietta Hill.

The programs and business sessions were held on Sunday morning, once each month. The membership reached 35, and several were men. Listening in on the Sunday morning program was so interesting, that they asked to be enrolled, and they were very helpful, both spiritually and financially. The yearly offerings were close to \$100.00. Some of the presidents were: Mrs. J. P. Polk, Mrs. George Sartor, Mrs. Threlkeld, Mrs. Alice Dellinger and others. The society was active 40 years.

1883—Knox County Christian Churches.

About the year 1827 "The Christian Baptist" edited by Alexander Campbell, of Brook County, Virginia, was

introduced to my acquaintance by Brother Abner Davis. The articles of the Patriarchal, Jewish and Christian dispensations also the Kingdom of the clergy, creeds, confessions of faith, etc. stirred up investigations among the people. These were stirring times among the people of Kentucky and Indiana and elsewhere, and a division took place and the first Christian Church was organized at Bruceville, in the year of 1832, and others following. The Christian Church at Mariah Creek was organized in 1833, also the Christian Church at Vincennes, the same year.

The following named preachers, all of whom had labored among the Baptist churches became advocates of primitive Christianity and stood firm to the end of life. To-wit: Abner Davis, David Warford, Bruce Field, John B. Haywood, and Albert P. Law, all have passed over Jordon to receive their reward.

Morris R. Trimble entered the field as an evangelist. He was a tower of strength and an untiring worker in the cause. He also lies silent in the grave with a host of others with whom I have labored and fraternized. Therefore, nearly all my contemporaries are gone—passed over the river.

I am a pioneer of this land. I was born in Shelby County, Kentucky, in the year 1804, and in the Kingdom and portion of our Lord, having enlisted in His blessed cause in 1826, in the 23rd year of my life. In conclusion I will state that I am the only surviving male member now living that formed the Mariah Creek Christian Church in the year of 1833.

May the God of Peace and consolation still prosper this church—one of the first in Knox County. May her light shine more and more brightly and become stronger and stronger.

Receive this imperfect sketch in kindness. I remain,
yours fraternally,

JAMES POLK (81 years old)

(The foregoing paper was read by the writer, James Polk, at the Vincennes meeting, June 3rd, Lord's Day, 1883, and is a valuable scrap of the early history of the cause in Knox County, Indiana.

James Mathes, Editor of the Christian Record
November 13, 1885)

Church meeting October 22, 1883.

Elder William Hollingsworth in the chair. Brother George Sartor chosen to Eldership by common consent. 1883. George Sartor was elected Elder, serving in this office nine years. He was born in 1838, a son of John T. and Sarah Hollingsworth Sartor, and a great grandson of Jane McClure Scott, born 1754, and James Scott born 1755, a soldier of the Revolution. Mrs. George Sartor was the former Lucina Risley, a sincere christian lady, an untiring worker in the church, Sunday School, and missionary cause. They had two sons, Harley and Burton. Mr. Sartor passed on in 1892, buried in Mariah Creek Cemetery.

January 10, 1884. Elder William Hollingsworth presiding. Brother George Hart chosen Deacon by common consent. Brother J. T. Sartor chosen treasurer by common consent. Brothers B. F. Polk and George Sartor elected trustees to replace R. M. Harris and

William R. Parker, who have resigned and moved away.

March 29, 1884. Elder William Hollingsworth presiding. Meeting moved that a committee of five be appointed to look after a number of brothers and sisters, suggests that they should be reminded of their duty as becoming christians. Committee appointed as follows: William Hollingsworth, George W. Sartor, Ellis Hill, James Threlkeld and B. F. Polk. Meeting adjourned to meet third Saturday in April to report results. B. F. Polk, clerk.

(Note: No report recorded).

April 30, 1892. Business meeting was held for the purpose of electing new officers, with the following results: Elders—William Hollingsworth, B. F. Polk, and Ellis Hill; Deacons—J. J. Threlkeld, George Hart, J. P. Polk and Edgar Thompson; Treasurer—J. T. Sartor; Trustees—Ellis Hill and B. F. Polk. Clerk—Laura Threlkeld.

1892. B. Franklin Polk was elected Elder, and again in 1907. He also served several years as Sunday School superintendent. He was born in 1847, died 1913, a son of Isaac Polk and Mary Jane Cox, both of whom were born in 1824. Mrs. B. Frank Polk was Arrieanna Freeland, born 1852, died 1924, a daughter of Dr. Freeland, who in 1856 was instrumental in getting a post office for the cross roads settlement which was later named Freelandville, in his honor. Mrs. Polk, her friends called her "Arrie," was always busy in Sunday School and missionary work, and ready to help with her sweet alto voice in special music. Mr. and Mrs. Polk were the parents of Curtis Polk and Agnes Polk Tryon.

1892—Elected Elder, Ellis Hill, who served the church in this capacity approximately fifteen years. He was born January 15, 1846, one of the twin sons of Clark and Jane Sartor Hill, who were born in 1813 and 1812 respectively. Grandparents of Ellis Hill were John and Mary Ann Clark Hill, who were married in 1810 in North Carolina. They are buried in Ochiltree cemetery near Busseron, Indiana.

The earliest ancestor known was William Hill, born in 1770 ca, died 1815 ca. He was married in 1790, wife's name unknown. They had six sons, and they lived in High Point, North Carolina. Our Elder, Ellis Hill, was married three times. His first wife was Louvina Risley, she was the mother of Mamie Hill Risley, deceased. His second wife was Janette Polk, and her sister Henrietta, was his third wife. She was the mother of Hallie and Walter Hill deceased, and Fannie Brocksmit, who is a resident of Bicknell, Indiana. Ellis Hill was held in high esteem by all who knew him, and was greatly missed when he passed on March 11, 1910, at the age of 64 years. His grave is in the Mariah Creek Cemetery.

January 22, 1893

"The Mariah Creek congregation began a series of meeting on January 22, and continued until February 8, 1893, under the auspices of Brother McCormick, of Newberry, Indiana. Although the weather was very unfavorable during the greater part of the meeting, the attendance was large. All were greatly refreshed and strengthened by Brother McCormick's good sermons and christian admonitions. Twenty-seven persons were added to the

church, eighteen by primary obedience, three by relations and six restored. The church is in a much better spiritual condition than before. We have secured the services of Rev. McCormick every fifth Lord's Day of the year.

Laura Threlkeld—Clerk."

April 1, 1893

"A business meeting was held by members of the church. B. F. Polk was elected permanent chairman and presided over the meeting. New trustees were elected as follows: Ellis Hill, Jonathan F. Polk and George Hart, in whose care the church property and cemetery grounds are to be entrusted. Nine lots in the cemetery were sold at this time for a total of \$119.33, the price ranged from \$10.50 to \$20.00, the higher priced ones were first choice.

Laura Threlkeld—Clerk."

SPECIAL PROGRAM

1833 December 27, 1895. Sixty-second anniversary of Mariah Creek Christian Church. Behold how good and how pleasant it is for brethren to dwell together in unity.

Psalms 133:1.

PROGRAMME

10:00 A. M. "Early history of the church," by B. F. Polk. "God bless the pioneer," by Vina Hollingsworth. Address by former pastor Thomas A. Cox. Ten minute talks by other ministers present. Recess—serving of lunch.

1:30 P. M. Roll call, respond with scripture texts. Reading of greetings from former pastors and members. "Condition of the church today," by Elmer Threlkeld. (Note—the church was crowded).

1897 The church offering for foreign missions \$17.00, and for home missions \$5.00.

1898 Offering for foreign missions \$19.58.

1900 The Sunday School offering for foreign missions amounted to \$30.00. The church contributed \$4.00 to the District Evangelist, Brother Coryea, for services rendered in this district. Laura Ross—Clerk.

1899 The building which was dedicated February 29, 1880, was also destroyed by fire Sunday a. m., October 8, 1899. Around the smoldering ruins the members began pledging money and making plans for a new building. The pulpit, communion table and several seats were saved. In the contract for the new building this item is inserted, "the old seats are to be used in the construction of cornice."

The contractor was John W. Mason, of Bicknell, and the building committee Charles Polk, J. P. Polk and Ellis Hill.

This building was completed six months later and dedicated to the Lord, April 29, 1900, by Rev. T. A. Cox and Rev. H. Jacks, this being the fourth church building erected on this site.

The official board of Mariah Creek retained Rev. Jacks as part-time minister through 1900 and 1901. Thirty-two men and women united with the church during his ministry.

THE CHURCH IN THE WILDWOOD

"There's a church in the valley by the wildwood,
No lovelier spot in the dale;
No place is so dear to my childhood
As the little brown church in the vale.

How sweet on a clear Sunday morning,
To list to the clear ringing bell;
Its tones so sweetly are calling,
Oh, come to the church in the vale.

From the church in the valley by the wildwood,
When day fades away into night,
I would fain from this spot of my childhood
Wing my way to the mansions of light."

—William S. Pitts

CHAPTER VI.

1900 to 1915

During the last twenty-seven years many new names have been added to the church membership list. If some names are repeated or if there is an omission, it is certainly not intentional:

Edgar Thomson.

Minnie Hollingsworth—by letter.

Sarah Cummins.

Judson Rader.

Mrs. Judson Rader.

George Boyd—by confession and immersion 1893.

Ferdinand Hollingsworth—immersion February 1893.

Shirley Rariden—immersion February 1893.

Sumner Cox—immersion February 1893.

Anna Rariden—immersion February 1893.

Flora Graham—immersion February 1893.

Rhoda Cox—by letter February 3, 1893.

Hannah Hollingsworth—letter from Baptist church.

Steen Sartor—immersion February 8, 1893.

- Frank Kieth—immersion February 8, 1893.
Arthur Hill—immersion February 8, 1893.
Claude Hill—immersion February 8, 1893.
Ulysses Hollingsworth—immersion February 8, 1893.
Schuyler Hollingsworth—immersion February 8, 1893.
Morton Threlkeld—immersion February 8, 1893.
Roy Chambers—immersion February 8, 1893.
Lloyd Hill—immersion Feb. 8, 1893, died Mar. 1893.
Ura Hollingsworth—immersion February 8, 1893.
Carrie Thomson—immersion February 8, 1893.
Ollie Risley—by letter.
Gabriel Cox—by letter February 4, 1893.
Jane Cox—by letter February 4, 1893.
Austen Medley—immersion February 12, 1893.
Manford Raridon—immersion February 12, 1893.
Samuel Ross—immersion April 30, 1893.
Edna Hill—immersion April 30, 1893.
John Hill—immersion April 30, 1893.
Ora Cox—immersion April 30, 1893.
Alva Kutch—immersion April 30, 1893.
Frank Boyd—immersion April 30, 1893.
Twila Mattingly—immersion October 1, 1893.
Irene Martin Boyer—immersion October 28, 1893.
Mary Cummins—immersion December 30, 1893.
Anna Cummins Wampler—immersion Dec. 30, 1893.
Lou Cummins Chambers—immersion Dec. 30, 1893.
Charlie Cummins—immersion December 30, 1893.
John Cummins—immersion December 30, 1893.
Sarah Cummins—immersion December 30, 1893.
Ella Rariden Ice—immersion December 30, 1893.
Roscoe Hill—by letter.

- G. Wash Hill—immersion December 30, 1893.
Helen Hill—immersion December 30, 1893.
Eliza Cox Keith.
Sallie Cox Goodman—by letter from Nebraska.
Emery Goodman—by letter from Nebraska.
Frank Johnson—by immersion.
David Phillips.
Mrs. Burtch—died 1897.
Rebecca Riley—by immersion August 1894,
Rev. McCormick
Jennie Cassell—by immersion August 1894,
Rev. McCormick
Grace Thomson—by immersion September 1895,
Rev. McCormick
Myrtle Polk Hoke—by immersion October 1895.
Rev. McCormick
Agnes Polk Tryon—by immersion October 1895.
Rev. McCormick
Myrtle Bartlett Miller—by immersion October 1895.
Rev. McCormick
Elsie Hill Cummins—by immersion October 1895,
Rev. McCormick
Stella Risley Wilson—by immersion October 1895.
Rev. McCormick
Mable Hart Dellinger—by immersion October 1895.
Rev. McCormick
Nellie Hollingsworth—by immersion October 1895.
Rev. McCormick
Anna Price—by immersion October 1895.
Rev. McCormick

Rinda Cummins Hill—by immersion October 1895.

Rev. McCormick

Claude Fair—by immersion October 1895.

Rev. McCormick

Willie Cleveland—by immersion October 1895.

Rev. McCormick

Charley Threlkeld—by immersion October 1895.

Rev. McCormick

Walter Hill—by immersion October 1895.

Rev. McCormick

Laurence Dellinger—by immersion October 1895.

Rev. McCormick

Ross Alexander—by immersion October 1895.

Rev. McCormick

Sarah Medley—by immersion October 1895.

Rev. McCormick

Frank Barr—restored.

Anker Dunkerly—by immersion October 1895.

Rev. McCormick

William Dunkerly—by immersion October 1895.

Rev. McCormick

Maude Hill—by immersion October 1895.

Rev. McCormick

Fannie Hill Brocksmitb—by immersion October 1895.

Rev. McCormick

May Cummins Trabant—by immersion October 1895.

Rev. McCormick

Tom Winkler—immersion October 1895.

Rev. McCormick

Mary Price—by immersion October 1895.

Rev. McCormick

- Edgar Dellinger—by immersion October 1895.
Rev. McCormick
- Nathan Ferguson—by immersion October 1895.
Rev. McCormick
- Earl Bowen—by immersion October 1895.
Rev. McCormick
- Samuel Charlton—by immersion October 1895.
Rev. McCormick
- George Winkler—by immersion October 1895.
Rev. McCormick
- Judson Hurst—by immersion October 1895,
Rev. McCormick
- Frank Sartor—by immersion October 1895,
Rev. McCormick
- Mrs. George Winkler—letter from Edwardsport
- Tom Chambers—from Baptist church
- Alice Bartley—letter to Oaktown
- Buford Morford—by immersion October 13, 1895
- Obe Charlton—by immersion October 1895,
Rev. McCormick
- Frank Walters—letter from Oaktown Oct. 27, 1895
- Julia Walters—letter from Oaktown Oct. 27, 1895
- Oris Dellinger—letter from Freelandville 1895
- David Riley—by immersion January 1, 1896
- Anna Bond—by immersion December 8, 1897,
Rev. Cox
- Leander Bond—reclaimed
- Burt Goodman—by immersion, Rev. Cox
- Elsie Dunkerly—by immersion, Rev. Cox
- Anna Hollingsworth—by immersion, Rev. Cox
- Bud Helderma—by immersion, Rev. Cox

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- Charles Pertle—reclaimed, Rev. Cox
Mollie Threlkeld—letter from Edwardsport, 1898
Harvey Morrison—by immersion, November 3, 1898
William Boyd—letter from Oaktown, April 1900
Martha Boyd—letter from Robinson, Ill., 1900
Earnest Brashears—letter from Robinson, Ill., 1900
Delia Cox—by immersion July 1900, Rev. Jacks
Curtis Polk—by immersion August 1900, Rev. Jacks
Andrew Helderman—by immersion September 1900,
Rev. Jacks
Mrs. Andrew Helderman—by immersion Sept. 1900,
Rev. Jacks
Jessie Helderman—by immersion September 1900,
Rev. Jacks
Ben Jeffries—letter to South Dakota—died 1937
Della Jeffries—letter to South Dakota
Cora Helderman—by immersion December 1900,
Rev. Jacks
Rose Walker—by immersion December 1900,
Rev. Jacks
Edward Helderman—by immersion December 1900,
Rev. Jacks
John Helderman, Jr.—by immersion December 1900,
Rev. Jacks
Henry Bryant—by immersion December 1900,
Rev. Jacks
John Helderman, Sr.—by immersion December 1900,
Mrs. Henry Bryant—by immersion December 1900,
Rev. Jacks
Janie Bryant—by immersion December 1900,
Rev. Jacks

- Elmer Cummins—by immersion December 1900,
Rev. Jacks
- Lizzie Barrows—by immersion December 1900,
Rev. Jacks
- Mabel Hart—letter from Center Oak, Rev. Jacks
- Pearl Charlton—by immersion June 1901
- Alfred Helderman—by immersion June 1901
- Nellie Threlkeld—by letter from Bruceville,
November 1901
- Edward Helderman—by immersion November 1901
- Bertie Helderman—by immersion November 1901
- Pearl Bicknell—by letter from Paxton, June 1902
- Inez Simmons—by immersion October 1902,
Rev. Ward
- Cassie Deane—by immersion Decemeber 1903
- Lulu Bryant—by immersion December 1903,
Rev. Smith
- James Starrett—by immersion December 1903,
Rev. Smith
- Mrs. James Starrit—by immersion December 1903,
Rev. Smith
- Dora Helderman—by immersion May 1904,
Rev. Chase
- Mamie Warren—by immersion December 1905,
Rev. Graham
- Lizzie Byers—by immersion December 1905,
- Clarence Helderman—by immersion December 1905
- Maude Threlkeld—by letter from Edwardsport,
December 1905
- Mary Mauck—by letter from Freelandville,
December 1905

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- Lafe Mauck—by statement from U. B., Dec. 1905
William Gude—restored December 1905
Frank McCord—by letter from Paxton
Ida McCord—by letter from Paxton
Maude Cummins—by immersion December 1905,
Rev. Graham
Ora Walker—by immersion December 1905,
Rev. Graham
Marvel Polk—by immersion December 1905,
Rev. Graham
Lester Helderman—by immersion December 1905,
Rev. Graham
Tom Helderman—by immersion December 1905,
Rev. Graham
Willis Helderman—by immersion December 1905,
Rev. Graham
Agnes Cox—by immersion December 1905,
Rev. Graham
Jessie Cox—by immersion December 1905,
Rev. Graham
Flossie Barrows—by immersion December 1905,
Rev. Graham
Herschel Jeffries—by immersion December 1905,
Rev. Graham
Chester Hill—by immersion December 20, 1905,
Rev. Craig
Louise Bicknell—by letter from Paxton
Addie Morehead—by immersion November 1907,
Rev. Slimp
Ocal Helderman Quick—by immersion Nov. 1907,
Rev. Slimp

Volle McCord—by immersion November 1907,

Rev. Slimp

Curt Helderman—by immersion November 1907,

Rev. Slimp

Lula Maynard—by immersion November 1907,

Reve. Slimp

Edith Maynard—by immersion November 1907,

Rev. Slimp

Ernest and Ivy Shouse—by immersion Nov. 1907,

Rev. Slimp

Raymond Homes—by immersion November 1907,

Rev. Slimp

Don Charlton—by immersion November 1907,

Rev. Slimp

Wesley and Cora Charlton—by immersion,

November 1907, Rev. Slimp

Perry Smith—by immersion November 1907,

Rev. Slimp

1906 "Copy of report to the State Board":

Name of Church—Mariah Creek Christian.

Clerk—Laura Ross.

Pastor—Rev. J. E. Slimp.

Preaching once each month—salary \$180.00.

Elders—James J. Threlkeld, Ellis Hill, B. F. Polk.

Present Membership—resident 100.

Present Membership—non-resident 10.

Value of Church Property—\$1500, insurance \$58.00.

Seating Capacity—350.

Value of other property, \$1,000 left by will, for upkeep
of cemetery.

Donations for Missions, etc—\$111.96.

Sunday School Superintendent—Edward Keith.

Secretary—Dora Helderman.

Enrollment—124.

C. W. B. M. Members—25.

President—Mrs. Alice Dellinger.

Secretary—Mrs. Mollie Threlkeld.

Amount of money raised in 1906—\$91.47.

1906 James J. Threlkeld served as Elder of the church. He had also served as Deacon for a number of years. James J. was born in 1840, a son of Moses H. Threlkeld and Malinda W. Johnson, who were born in 1812 and 1814 respectively. In 1866 he married Eliza Post, born in 1842, a daughter of Peter and Mary Lemon Post. James and Eliza became the parents of eight children, Laura, Mary, Elmer, John, James, Morton, Charles and Earl. The family were all members, and very faithful members, too, of the Christian Church. Laura Ross was church clerk and a Sunday School teacher for years. Elmer was a deacon, teacher and song leader. Morton and Charles were deacons. Mr. Threlkeld owned 360 acres of land in Washington Township. He served in the Civil War three years, and was proud to state that his first vote was cast for Abraham Lincoln.

November 24, 1907

The official board of the Mariah Creek Church congregation met and unanimously called Rev. Slimp to labor for the church next year, giving one-half time, with an increase in his salary. Brother W. H. Barrows was chosen permanent chairman of the board, and Brother Elmer Threlkeld secretary.

November 10, 1907

The Church of Christ at Mariah Creek held services today for the purpose of ordaining new Elders and Deacons for the congregation, who had previously been chosen by common consent. The services opened by singing "Holy, Holy, Holy" and "I Love Thy Kingdom Lord." Brother Slimp read the scripture lesson found in I Timothy, 3rd chapter, the audience repeated the Lord's prayer in concert.

A beautiful quartet was then rendered by Ethel Goodman, Flossie Barrows, Lewis and Lee Goodman; title of selection, "All Is Well When God Is Near."

Brother Slimp then delivered an able discourse, setting forth very distinctly the qualifications and duties of Elders and Deacons.

The following Elders: B. F. Polk, Ellis Hill, J. P. Polk, M. H. Barrows and Robert Bicknell, and the following Deacons: Ben Jeffries, Alpheus Keith, George W. Risley, Elmer Threlkeld, Edward Keith and Morton Threlkeld were ordained as Elders and Deacons of Mariah Creek congregation. The ordination was conducted by Brother J. E. Slimp, regular minister of the congregation, and Brothers Emery Goodman and Charles Bruce, Elders of the Bruceville Christian Church. The ordination consisted of prayer and laying on hands, and was a very impressive and beautiful ceremony, and everyone felt inspired.

The roll was then called by J. P. Polk and 68 members answered promptly to their names. The Lord's Supper was presided over by Brother Emery Goodman. A collection was then taken for state work, which amounted

to \$15.02. This ended a day well spent in the service of the Master. Laura Ross, clerk.

1907 Marshal Barrows was selected to be an Elder of the church, and an office which he filled for fifteen years. He also taught the men's Sunday School class, and was always in the house of the Lord on the Sabbath Day.

Mr. Barrows was born in 1848. At the age of twenty years he married Mary Caroline Wampler, born 1849, died 1891. They became the parents of ten children, only six of whom reached the age of maturity. Mr. Barrows was a son of Heamon Barrows, who in 1874 was an Elder of the church.

Marshall was a Civil War veteran, his last years were spent in Bruceville, his daughter Mrs. Jennie Ballou caring for him until he passed on in 1935. He will always be remembered as a sincere christian gentleman.

1907. Robert Bicknell was elected to serve as an Elder of the church. The earliest known ancestor of his family was Zachary Bicknell, who with his wife, Agnes, and their son John, came to America from their home near Taunton, Somersetshire, England, settling in Weymouth, Massachusetts, in 1635. One hundred years later, this item is recorded about one of their descendants: "Samuel Bicknell, who lived in Virginia or North Carolina, owner of a plantation and slaves."

Again, 100 years has passed and we have this account of another direct descendant, Samuel Bicknell and Martha Hooper, married in 1838 in the vicinity of Bick-

nell, Indiana. Indian Creek Baptist Church was their place of worship, and they are buried in the Bicknell I. O. O. F. cemetery. Our Elder, Robert Bicknell, was one of their 12 children. He was born in 1855, died in 1930. Mr. Bicknell married the former Amanda Hollinsworth, born in 1861, died in 1930. They were the parents of four daughters, Ethel, Gertie, Pearl and Louise, all deceased. Mr. and Mrs. Bicknell are buried in the Price cemetery.

December 31, 1912

The Mariah Creek Christian Church members met to elect Trustees for the cemetery and church property and to transact any other business necessary to be brought before the church. Brother B. F. Polk acted as chairman, stating the object of the meeting and then offered prayer. Report from present Trustees called for, this was made by Al Keith: Cash received, \$88.90, disbursements \$35.25, balance \$53.65. Deposited by J. P. Polk \$180.00.

J. P. Polk reported that church and cemetery finances are to be further considered January 6, 1913.

George Risley, J. P. Polk and Nathan Bolin were elected Trustees, in whose care were intrusted the church property and cemetery grounds.

Elmer Threlkeld, clerk

1912 Rev. Terrell of Elnora, Indiana, began preaching for the church at Mariah Creek. He is to receive \$15.00 and traveling expenses to preach one-fourth time.

Rev. Terrell held an interesting meeting of two weeks in November 1912, resulted in one member being reclaimed, and one received by letter. The official board

held a meeting in December 1912 and decided to retain Brother Terrell one-fourth time through 1913. After canvassing the membership it was decided to employ him one-half time.

Annual church report for the year 1912.

Pastor—W. D. Terrell. Preaching one-fourth time in 1912; half time in 1913. Gains during the year, 2. Loss by death, Sallie Polk, by letter, 3. Present membership—resident 59, non-resident 10. Value of church property, \$2500.00, cemetery endowment \$1500.00. Seating capacity 350, pastor's salary \$190.00, missionary money raised, foreign \$13.23, home \$32.70, church extension \$10.00, state \$10.00, ministerial relief \$13.60, Bible chair at Bloomington \$8.11, Sunday School superintendent J. P. Polk, secretary Ocal Helderman, enrollment 60, money to foreign missions \$56.94, money to Home Missions \$29.47, Mariah Creek C. W. B. M. membership 26. President, Mrs. Mollie Polk, Secretary, Mrs. Nellie Threlkeld, money raised \$87.42.

Elmer Threlkeld, Church Clerk

1913 "In the month of September 1913, Rev. Terrell began a protracted meeting. The first week he was assisted by Rev. C. E. Seifers, of Oaktown, who delivered some able and masterful addresses. The following two weeks he was assisted by Rev. Shaw, of Elnora, who was considered to be a strong and able man. During this meeting a great basket dinner was given. The church at Center Oak dismissed, to be present.

This meeting resulted in the addition of five adults to the church membership, and was an uplift and a spiritual feast to the congregation. A meeting of the official

board was held and it was unanimously agreed to retain Brother Terrell for the following year, 1914, for one-half time.

E. E. Threlkeld, Clerk"

"Church report—July 1913 to July 1914.

Pastor—W. D. Terrell, of Elnora.

Number of members—59.

Gains during the year—5.

Loss by death—1.

Value of church property—\$2500.00.

Total money raised—\$412.10.

Sunday School Superintendent—J. P. Polk.

Secretary—Edith Maynard.

Sunday School enrollment—70.

Cradle roll—15.

Missionary offerings—foreign, \$60.00; home, \$9.17.

C. W. B. M. membership—35.

Amount of money raised for missions—\$99.15.

E. E. Threlkeld, Clerk"

CHAPTER VII.

1915 "During the fall of 1915, Rev. C. E. Seifers, regular minister, held a protracted meeting which lasted two weeks. There were two additions, Mr. and Mrs. Shouse. The sermons were very strong, an uplift to the church. At a meeting of the official board late in 1915, Rev. H. C. Shaw, of Elnora, Indiana, was chosen to serve the church for the coming year, 1916. He is to preach one Sunday each month, for \$20.00 per month.

Upon the resignation of Lester Helderman, Sherman

Brower was secured for janitor for 1916. The care of the communion service is being looked after by Elmer and Nellie Threlkeld.

The first Lord's Day of the year, collection of \$8.15 was given for ministerial relief.

E. E. Threlkeld, Clerk"

1916. "October 28, District Evangelist, Rev. L. H. Graham commenced a protracted meeting which lasted until November 8th. The interest manifested throughout the meeting was good. All were pleased with the work of Brother Graham, and as a result of the meeting, twelve additions were added to the church. Fine weather prevailed. Brother Graham was given \$60.00 for his services." Rev. Graham had a winning personality that won the high esteem of all with whom he labored.

1915 "Church report for the year ending December 31, 1915.

Elders—J. P. Polk and Marshal H. Barrows.

Deacons—George Risley, Schuyler Hollingsworth, Henry Bryant, E. E. Threlkeld and Nathan Bolin.

Treasurer—George Risley.

Clerk—Elmer Threlkeld.

Minister—C. E. Seifers, preaching one Sunday each month.

Membership—50.

Value of church property—\$2,500.00.

Other property—\$2,000.00

Expenses—\$320.00.

Sunday School Superintendent—J. P. Polk.

Secretary—Edith Bolten.

Sunday School missionary offerings—\$56.50.

C. W. B. M. members—26.

President—Nellie Threlkeld.

Corresponding Secretary—Lula Maynard."

1924 April 10. The following officers were nominated and elected in regular form:

Elders—J. P. Polk, John Maynard, B. L. Dunkerly, Sr.

Deacons—Denny McClure, Perry Smith, George Risley, Nathan Bolin and Henry Bryant.

Treasurer—Perry Smith.

Visiting committee—Dora Bolin, Bertie Helderman.

Motion was made and carried to retain the old trustees: J. P. Polk, George Risley and Nathan Bolin.

Motion was made and carried to meet the first Monday in March, 1925, for business transactions. After prayer by Brother J. P. Polk, the meeting was adjourned.

B. L. Dunkerly, Clerk

1924 April 10. Sunday School Treasurer, John Maynard reports—

Cash received—\$630.90.

Disbursements—\$597.06.

Balance—\$33.84.

John Maynard was elected Elder, serving in this office 1 year and 9 months. December 16, 1925, the church community was shocked to hear of the sudden death of Mr. Maynard. He was one of the church Elders, and had been the Sunday School treasurer for many years.

John Maynard and his wife, the former Miss Flaria Staggs, were born in 1860 and 1865 respectively, and were married in 1885. Their family consisting of 2 sons, Roy and Lester, and 4 daughters, Myrtle, Edith, Lula

and Bessie, came with their parents to this community from Vigo County, Indiana, in 1904.

This family has been very faithful, and most helpful in church work, barring serious illness, the Maynards are always present in the House of Worship on the Sabbath Day. Mr. and Mrs. Maynard were laid to rest in the cemetery adjoining the church.

April 16th. Members met in business session.

Perry Smith made Treasurer's report on the church finances.

Cash received—\$282.63.

Expenditures—\$267.07.

Balance—\$15.56.

Trustees report made by George Risley as follows:

Receipts—\$352.79.

Expenses—\$33.00.

(Note—J. P. Polk, Elder and Sunday School Superintendent died March 1929).

1929 March 31, the church held a business session after Sunday School for election of officers:

Elders—B. L. Dunkerly, George Risley, and Dennie McClure.

Deacons—Perry Smith, Ed Albrecht, Elmer Kuhn, Miles Dunkerly, Lester Neal, Nathan Bolin, Roy Maynard.

Treasurer—Perry Smith.

Stewards—Nellie Albrecht, Lottie Diekman and Lula Maynard.

Visiting committee—Lottie Diekman, Amelia Smith.

Flower committee—Mrs. J. P. Polk, Mrs. Dora Bolin.

Clerk—B. L. Dunkerly, Sr.

December 1, 1929:

Seven young men and women were received into the church by confession and immersion, under the preaching of Rev. Benjamin F. Tate, of Wheeler, Illinois.

Elected Elder—Dennie I. McClure. In 1915 he married the former Henrietta Delzell, both of whom were born March 29, 1894. One daughter and three sons were born to this union. Mrs. McClure passed away in 1950, and was sadly missed by her many friends. Mr. McClure's second wife was the former Violet Freeman. His parents were Hannibal H. McClure and Sarah S. Summers, born 1861 and 1865 respectively. Uniting with the church at Mariah Creek in December 1920, Dennie was immersed by Rev. Graham and has been a faithful worker as Sunday School teacher, Deacon, and at the present time is still serving as Elder.

Dennie McClure is a great-great-grandson of Jane Curry and Samuel McClure, who according to old records was with William Henry Harrison, carrying the colors in the Battle of Tippecanoe, 1811, and he was also present as a rifleman at the conference in 1812, between William Henry Harrison and the Shawnee Indian Chief, Tecumseh, which was held in the walnut grove, at the Harrison Mansion, Vincennes, Indiana.

Very little has been recorded in the church book over a period of twenty or thirty years, except lists of members, election of officers and yearly church reports. This does not mean, however, that the church congregation has been inactive—far from it. The Sunday School has

had many devoted superintendents and efficient groups of teachers. Usually each class has its own special picnic or dinner party during the summer, groups of young people are sent to camp, and in the fall, there are Halloween parties, weiner roasts and socials. Programs at Easter, Children's Day, Thanksgiving, Christmas, and on many other occasions.

The young folks have regular Christian Endeavor meetings. The men attend the "Brotherhood" meetings at various places over the county, and entertain the men of the county at Mariah Creek in turn. The women have their organization and meet regularly for sewing, etc., and a hospitality dinner together, and may we add, their earnings have helped to no small extent to keep in repair and beautify the church and grounds. Recognition of their service is hereby gratefully recorded. And so the church at Mariah Creek has been steadily carrying on for many years. It is said to be known as one of the best country churches in the state of Indiana.

1911 to 1933

Mrs. Dora Bolin—by letter October 24, 1911,
Rev. Brammel

Bayrea Bolin—by confession, immersion 1911,
Rev. Brammel

Earl Bolin—by confession, immersion 1911,
Rev. Brammel

Irene Jeffries—by confession, immersion 1911,
Rev. Brammel

Hazel Bolin—by confession, immersion 1911,
Rev. Brammel

- Inez Helderma—by confession, immersion 1911,
Rev. Brammel
- Scott Helderma—by confession, immersion 1911,
Rev. Brammel
- Otis Helderma—by confession, immersion 1911,
Rev. Brammel
- Gladys Helderma—by confession, immersion 1911,
Rev. Brammel
- Robert Helderma—by confession, immersion 1911,
Rev. Brammel
- Lillian Helderma—letter from Carlisle 1911,
Rev. Brammel
- Gladys Fairhurst—by immersion 1911, Rev. Brammel
- Nathan Bolin—by statement 1911, Rev. Brammel
- Bessie Maynard—by immersion
- Jesse A. Slawson—by statement 1911, Rev. Brammel
- Mary E. Slawson—by statement 1911, Rev. Brammel
- Orval Risley
- John Maynard—died 1925
- Flora Maynard—by letter September 1913,
Rev. Terrell
- Mrs. J. Helderma
- Verna Mengedoht Neal—by immersion May 1913,
Rev. Terrell
- Donnie Mengedoht Strate—by immersion May 1913,
Rev. Terrell
- Mr. Bryan—by immersion May 1913, Rev. Terrell
- Mamie Bland—letter from Oaktown 1913, Rev. Terrell
- Charlie Bland
- Ellis Hollingsworth—by immersion April 1913,
Rev. Terrell

Logan Hollingsworth—by immersion April 1913,
Rev. Terrell
Mina Hollingsworth—by immersion April 1913,
Rev. Terrell
Ida Hollingsworth—by immersion April 1913,
Rev. Terrell
Victoria Brower—by immersion May 1913,
Rev. Terrell
Sherman Brower—by immersion September 1913,
Rev. Terrell
Lester Maynard—by immersion September 1913
George Fellers—by immersion September 1913,
Rev. Terrell
Pet Fairhurst—died 1921
Anna McClure
M. H. Barrows
Cora Maynard
James Hollingsworth—immersion November 1916,
L. H. Graham
Mrs. Joe Bland—immersion November 1916,
L. H. Graham
Everett Bland—immersion November 1916,
L. H. Graham
Barton Dunkerly, Sr.—immersion November 1916,
L. H. Graham
Muriel Dunkerly Bland—immersion November 1916,
L. H. Graham
Doris Dunkerly Beecher—immersion November 1916,
L. H. Graham
Claude Risley—immersion November 1916,
L. H. Graham

Ruth Risley—immersion November 1916,
L. H. Graham
Earl Bolton—immersion November 1916,
L. H. Graham
Daisy Helderman—immersion November 1916,
H. C. Shaw
Jennie Ballow—letter from Bicknell
Corinne Ballow—letter from Bicknell
May Trabant—letter from Center Oak,
December 1920, Rev. Graham
Mrs. J. Rickard—statement December 1920,
Rev. Graham
Dennie I. McClure—immersion December 1920,
Rev. Graham
Leroy Maynard—immersion December 1920,
Rev. Graham
Ralph Helderman—immersion December 1920,
Rev. Graham
Hugh Helderman—immersion December 1920,
Rev. Graham
Miles Dunkerly—immersion December 1920,
Rev. Graham
Claude Rickard—immersion December 1920,
Rev. Graham
Janie Bryant Emmons
Otis Helderman—February 1913
John Mengedoht
Willis Helderman
Clara Helderman
Alta Helderman—immersion July 1924,
Rev. Allegood

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- Herman Albrecht—letter from Baptist Church,
Va. 1924, Rev. Allegood
- Ella Albrecht—letter from Baptist Church,
Va. 1924, Rev. Allegood
- Lena Albrecht—letter from Baptist Church, Va. 1924,
Rev. Allegood
- Laura Albrecht—letter from Baptist Church,
Va. 1924, Rev. Allegood
- Lydia Albrecht—letter from Baptist Church,
Va. 1924, Rev. Allegood
- Barton Dunkerly, Jr.—by immersion 1926,
Rev. Miller
- Miles Risley—by immersion 1926, Rev. Miller
- Leonard Maynard—by immersion 1927, Rev. Tate
- Helen Maynard—by immersion 1927, Rev. Tate
- Ed Albrecht—letter from Baptist Church, Va. 1928,
Rev. Tate
- Elmer Kuhn—by immersion April 1928, Rev. Tate
- Dorothy Trabant—by immersion April 1928, Rev. Tate
- Nellie Albrecht—by immersion April 1928, Rev. Tate
- Nellie Hollingsworth—by immersion April 1928,
Rev. Tate
- Lester Neal—by immersion April 1928, Rev. Tate
- Elma May McClure—by immersion December 1929,
Rev. Tate
- Betty Dunkerly—by immersion December 1929,
Rev. Tate
- Shirley Albrecht—by immersion December 1929,
Rev. Tate
- Edith Hollingsworth—by immersion December 1929,
Rev. Tate

Edith McKee—by immersion December 1929,
Rev. Tate

Frelon McClure—by immersion December 1929,
Rev. Tate

Denver Mengedoht—by immersion December 1929,
Rev. Tate

Willie Diekman—by immersion March 1933,
Rev. L. F. Wade

Edith Diekman—by immersion March 1933,
Rev. L. F. Wade

George Risley, Jr.—died in U. S. Service

Ralph Risley—by immersion March 1933,
Rev. L. F. Wade

Dortha Bland—by immersion March 1933,
Rev. L. F. Wade

Frank Wynn—died in U. S. Service

Bernice Maynard—by immersion March 1933,
Rev. L. F. Wade

Wayne Maynard—by immersion March 1933,
Rev. L. F. Wade

Francis Maynard—by immersion March 1933,
Rev. L. F. Wade

1933 At a call meeting of the membership of the Mariah Creek Christian Church, February 14, 1933, the following is a record of proceedings:

George W. Risley was selected chairman, and B. L. Dunkerly acted as clerk of said meeting. The notice of this meeting was duly posted in three public places more than ten days before this date, which was in words as follows to-wit: "Notice is hereby given that the congregational meeting of the Mariah Creek Christian

Church will be held at the regular place of worship in Widner Township, Knox County, Indiana, on Tuesday, the 14th day of February, 1933, at 1:00 p. m. for the purpose of electing a Trustee for the church and cemetery to fill the vacancy on the Board of Trustees, occasioned by the death of J. P. Polk.

Dated, February 1, 1933. B. L. Dunkerly, Clerk"

It now appearing that said meeting is regularly called and in regular session, the following further proceedings were held:

The chairman announced that the election of a Trustee to fill the vacancy was the purpose of the meeting. Whereupon, Lester Maynard was nominated for Trustee of the church and cemetery. There being no further nominations, a vote was taken, and Lester Maynard was unanimously elected as such Trustee, and the clerk of the board was directed to issue a certificate of election, and have it duly recorded in the miscellaneous records in the Recorder's office of Knox County, Indiana.

MEETING ADJOURNED

Elder, Jonathan Piety Polk was born December 13, 1858. He was a son of Isaac and Mary Jane Cox Polk. "Jont" Polk as he was known to everyone, lived the greater part of his life in the community where he was born. He was a farmer, livestock dealer, and auctioneer. He united with the Mariah Creek Christian Church March 6, 1880, was chosen to serve as an Elder in 1907, and elected Sunday School Superintendent in 1912, and continued serving in both offices until he passed away

March 15, 1929. His wife was Mary E. ^{Ross}Simons, born October 1856, died March 1933. A devoted wife, and mother of three children, Marvel Polk, of Oaktown, Indiana, being the only one to reach the age of maturity. Mrs. Polk was a loyal worker in the church. They resided in Oaktown the latter part of their lives, nevertheless, Mariah Creek remained their church home. and they were laid to rest in the adjoining cemetery.

1833 - 1933

The year 1933 marks the 100th anniversary of Mariah Creek Church. It was organized early in the year of 1833, however, the members decided that September would be a better time for the commemoration ceremonies, and the fourth Sunday, September 24th was the date selected. The weather proved to be ideal. Members and friends of the church came from far and near with love and devotion in their hearts to help celebrate the 100th anniversary of the organization of the "Frame Church" and worship again within its walls.

Sunday School was conducted by the Superintendent B. L. Dunkerly, and the following efficient group of teachers: Shirley Albrecht, Mrs. Lee Trinkle, Miles Risley, Mrs. Elmer Kuhn, Lester Maynard, Lula Maynard, Mrs. Gladys Maynard and George Risley. Songs by the congregation were, "Stand Up for Jesus," "All Hail the Power of Jesus' Name," "What a Friend We Have In Jesus," and a solo, "The Church by the Side of the Road," by Nellie Albrecht Hottle, the Sunday School pianist.

The morning worship service was led by Rev. Wade,

the regular church minister. Again the old songs were used: "Faith of Our Fathers," "There Is a Fountain Filled With Blood," "How Firm a Foundation," "Rock of Ages" and a solo, "The Prayer Perfect," by Mrs. Correna Ballow Johnson. The sermon was by Rev. L. F. Wade.

During the social hour at noon time, a bountiful basket dinner was spread on long tables in the yard, and enjoyed by all present.

In the afternoon there were visitors present representing almost every church in Knox County. Mrs. Edith Diekman was in charge of the guest register, and 300 names were recorded.

The afternoon program began with a group of songs by "The Farmersburg Men's Chorus." After a short talk about the work of the chorus, the director stated that they would use as their first number the very appropriate song, "The Church In the Wildwood."

The communion service was observed in a very impressive manner, the cups having been filled from the same wine bottle the Elders had used nearly a century ago. Many of their descendants were present.

This was followed by a second group of songs by the Men's Chorus.

The history of the church was read by Lula Maynard. Greetings were read from members who were unable to be present, and many former residents spoke in reminiscent mood during the afternoon.

A last group of songs were sung by the splendid chorus, and after the benediction was spoken, the crowd lingered long, talking with old friends, and visiting the graves of

loved ones in the cemetery nearby.

This was a day which held many precious memories.

CHAPTER VIII.

1933 - 1934

The Mariah Creek Ladies Aid Society was organized in June, 1933. All day meetings were held twice a month in the homes of the members. They sewed, quilted quilts, served sale dinners and have completed many projects for the benefit of the church.

June 5, 1934. Under the date, the following item is written in the minutes of the Ladies Aid business session: "To use our reserve fund for a basement under the church was voted on, and carried. A committee of men were appointed to meet with the Ladies Aid executive committee. Working plans will be made as soon as possible." This was the beginning of our basement. Donations of labor, money, etc., were solicited by the women with very satisfactory results. Some giving use of a truck, several specified a certain number of days work, etc. When Mr. Henry Dickman was asked how many days his family would help, he answered, "Well, we'll help until it's finished!" and many others did also. So the excavating began, the men of the church donating their time and labor, the Ladies Aid paying the bills.

The basement has provided a place for social affairs, business meetings and extra space for Sunday School classes, and it is a very useful addition to the church in many ways.

The Ladies Aid is still active, united by the same interests, purposes, etc., for the good of the church.

1934 - 1939

A business meeting was called Saturday, February 17, 1934, for the purpose of electing a Trustee for the church and cemetery, and to hear reports of the church treasurer, and also reports of Trustees on funds of both church and cemetery. These were given by Perry Smith and George Risley, respectively. Miles Dunkerly was elected Trustee to fill the vacancy caused by the resignation of Nathan Bolin. This election was approved by the congregation February 18, 1934.

During the years 1934, 1935, 1936 and 1937 the church was without the spiritual guidance of a regular minister. However, an occasional preaching service was held and the Elders would at intervals, extend the invitation to anyone who wished to come and unite with the church. Quite a few people have made the confession of their faith and belief in Christ in this way, with baptismal rites conducted by a minister from the Oaktown or Bicknell Church, a few days later.

Clovis Bolton, student minister at that time served the church part time in 1938. Under his preaching, three were received by letter and six by immersion. Mrs. Bolton was a good pianist, and the Boltons violin and piano special numbers were always appreciated.

Rev. Earl Vayette was our minister one-half time during 1939. Nine were added to the church roll this year. Five by statement and four by immersion. Mrs. Vayette was a good pianist and she often joined her husband in singing duets, always a nice addition to any program.

1939 Minutes of church meeting, April 19, 1939, for the purpose of electing a new church board. Members of the Mariah Creek Christian Church were asked to meet at 7:30 Wednesday evening, April 19, 1939, at the church for a special business meeting. It was announced that a new church board will be elected. The following church members responded to the call: Mr. and Mrs. G. W. Risley, Mr. and Mrs. Phillippe, Mr. and Mrs. Lester Neal, Mr. and Mrs. B. L. Dunkerly, Sr., Mr. and Mrs. Elmer Kuhn, Lester Maynard, Edward Albrecht, Perry Smith, Herman Albrecht, Roy Maynard, Dennie McClure, Denver Mengedoht, Garnett Phillippe, and Shirley Albrecht.

B. L. Dunkerly, Sr., opened the meeting by having the group sing, "It Pays To Serve Jesus," followed by prayer, offered by Rev. L. O. Huitt, and reading of scripture, Acts 6:1-17, which tells of the organization of the early church. Rev. Huitt was then chosen chairman of the meeting and Shirley Albrecht, secretary.

A motion was made and carried, that all offices be declared vacant, and that we adopt the three-year plan, of which all present were in favor. Election by secret ballot was ordered by the chairman, with the following results: Elders: 3 years—B. L. Dunkerly, Sr.; 2 years—Elbert Phillippe; 1 year—Dennie McClure. Deacons: 3 years—Elmer Kuhn and Miles Risley; 2 years—Edward Albrecht and Perry Smith; 1 year—Raymond Hottle and Denver Mengedoht. Clerk, 1 year—B. L. Dunkerly, Sr. Church Treasurer, 1 year—Perry Smith.

Members will meet May 10, at 7:30 p. m. to elect church Trustees. Motion made and carried, to appoint

a committee to write church constitution and by-laws. Those appointed were: Edward Albrecht, Mrs. B. L. Dunkerly and Mrs. Elmer Kuhn. Others appointed were: Flower committee—Mrs. Amelia Smith. Visiting committee—Mrs. Elbert Phillippe, Mrs. Elmer Kuhn. Church pianist—Mrs. B. L. Dunkerly.

Meeting adjourned.

May 10, 1939. Members of Mariah Creek Christian Church met as per public notice of May 1, 1939. Meeting began with singing, "To the Work," and prayer by Rev. Huitt, of Bicknell, Indiana. The by-laws were read, and on motion of Lena Kuhn, and seconded by Dennie McClure, were adopted after amendment calling for seven instead of five for a quorum. Rev. Huitt then took charge as chairman, and Trustees for the church and cemetery were elected by secret ballot with the following results:

Trustees: 3 years—Perry Smith; 2 years—Dennie McClure; 1 year—George Risley.

Motion was made and carried that the by-laws committee be discharged. The board met at once for a business session. Meeting adjourned.

B. L. Dunkerly, Secretary.

1939. Rules and by-laws adopted by the officers of the Mariah Creek Christian Church, of R. R. 2, Oaktown, Indiana, April 30, 1939.

PREAMBLE: We, the officers of the Mariah Creek Christian Church, R. R. 2, Oaktown, Indiana, do hereby accept and adopt the following rules and regulations for our guidance in the performance of the important duties which may devolve upon us.

RULES AND BY-LAWS

Article I. Members of the Board:

Section I. The members of the Board shall consist of the Elders, the Deacons, the Trustees, Secretary and Treasurer, who are duly chosen by the members of this church.

Section II. Elections shall be held annually during the first week of April. New officers to assume their duties immediately.

Section III. The organization of the Board shall be such that the term of office for one-third of the Elders, Deacons and Trustees shall expire annually, and election shall be for a term of three years.

Section IV. A vacancy in the membership of the Board, caused by death, or for any other reason, shall be filled at the first stated meeting by vote of the Board members, to finish the unexpired term.

Section V. Annual recording of the election of Trustees shall be attended to as provide by law (25 - 1506).

Article II. Officers of the Board and their duties:

Section I. The officers of this Board shall consist of a chairman, a secretary and a treasurer, to be selected by the Board members each year.

Section II. It shall be the duty of the chairman to preside at all meetings of the Board and to perform such other duties, and to exercise such authority as is usually recognized as belonging to the office.

Section III. It shall be the duty of the secretary to keep an accurate record of the meetings of this Board,

and to act as clerk of the congregation, keeping an accurate record of the church membership roll, and performing the other usual duties of the office.

Section IV. It shall be the duty of the treasurer to handle the funds of the congregation, paying out the same on the order of this Board.

Article III. Meetings.

The regular meetings of this Board shall be held during the first week of each quarter. Special meetings may be called at anytime by the chairman.

Article IV. Quorum.

Seven members present shall constitute a quorum for the transaction of business.

Article V. Order of Business:

Prayer.

Reading of minutes of the previous meeting.

Report of the Treasurer.

Report of committees.

Unfinished business.

New business.

General welfare and suggestions.

Article VI. Amendments:

Any provision or portion of these by-laws may be amended at any regular meeting or any special meeting called for the purpose of considering such changes or amendments, by an affirmative vote of not less than two-thirds of members of this church.

Article VII. Copy of By-Laws:

Each member of this Board and each Trustee shall have a copy of these by-laws.

Signed April 28, 1939.

Mr. Edward Albrecht
Mrs. B. L. Dunkerly, Sr.
Mrs. Elmer S. Kuhn
Committee

1941. April 6, 1941, members of the church met and elected the following officers for a term of three years:

Elder—Elbert Phillippe.

Deacons—Perry Smith, Miles Risley.

For one year: Trustee—Dennie McClure. Treasurer—Perry Smith. Clerk—B. L. Dunkerly, Sr.

1941. Elected Elder Elbert Phillippe, born 1889, died 1960, a son of George W. and Eliza Enochs Phillippe, born in 1855 and 1857 respectively. Elbert Phillippe is a great, great grandson of Wendle Hinkle, born 1757, in Pennsylvania, and a soldier of the Revolution. April 9, 1911, Mr. Phillippe married the former Miss Edyth Amy, born 1889. They have both been active as Sunday School teachers and in all phases of church work. Mrs. Wilma Clark, of Evansville, Indiana, and Mrs. Garnett Elliott, of this community are their daughters.

1942 During this year, while the church was without the spiritual guidance of a minister, five persons expressed their desire to unite with the church. Elder Elbert Phillippe took their confessions and they were immersed by Rev. Miller of the Freelandville United Brethern Church.

1943 Members met for the annual election of officers. Since adopting the three year plan, the officers whose terms expired, were usually re-elected and succeeded themselves. So it was, this time. In June the church board employed Rev. L. H. Hass to administer to the spiritual needs of the church. A very successful meeting was begun October 17, 1943, and inspiring sermons were preached each night for a period of two weeks. Through Rev. Hass' efforts many souls flocked to the Standard of Jesus Christ. There were nine by immersion and seven by letter.

Lester Maynard, Clerk

1944 Lester Maynard was elected Elder. He is the son of former Elder John Maynard and Flaria Staggs. Lester Maynard was born June 26, 1892, his wife, Gladys *McCoy* Ferguson Maynard was born December 18, 1894. Both Mr. and Mrs. Maynard are regular attendants and active workers in the Sunday School and church. They are the parents of four sons and two daughters, all of whom obeyed the gospel at Mariah Creek Church.

1944 April 4th. Following the communion services on this Easter Sunday morning, an invitation was extended to all who would accept Christ as their Savior. Elder B. L. Dunkerly took the confessions of three young women and one young man. Baptismal rites were performed by Rev. L. H. Hass at the evening services.

April 11, 1944. Yearly election of officers was held with the following results: Elder—Elbert Phillippe, Trustee—Dennie McClure. Deacons—Earl Wolfe, Miles Risley. Clerk—Lester Maynard.

At the next meeting of the Board it was decided that the church should have eight Deacons, so the names of Burton Diekman and Roscoe Smith were added to the Board of Deacons—they having received the next highest number of votes.

October, 1944. During the month of October, 1944, revival services were held at Mariah Creek Church. Rev. Lonnie H. Hass delivered an inspiring message each evening for a period of two weeks. Rev. Hass was assisted in this meeting by Brother Charles Wolfe, of the Shaker Prairie Church, who led the song service. There were five additions to the church. Four by immersion and one by letter.

Lester Maynard, Clerk

April 21, 1946. Following the communion service on this Easter Sunday morning an invitation was extended to all who would accept Christ as their Savior. Elder B. L. Dunkerly received the confessions and welcomed seven young women and four young men, all of whom were members of Mrs. Edyth Phillippe's Sunday School class. A baptismal service was held for them the following Sunday evening, April 28th, by Rev. Lonnie H. Hass, of the Oaktown Christian Church.

July, 1946. The official board hired Rev. C. F. Marsoff to preach two Sundays each month until January 1947. He also agreed to hold a two weeks meeting in October. August 1946. The widow of Walter Thompson gave \$3,000.00 to the Mariah Creek Cemetery Fund, this being a request in her husband's will. The money was invested in bonds. Walter Thompson was a son of Edgar Thompson and Filena Wyles Thompson. They also had three

daughters, Carrie, Grace and Blanche, all of whom were long time residents of this community, and regular attendants at Mariah Creek Church. Mr. Thompson, the father served as a Deacon for many years.

During 1947 and 1948, a number of improvements were made in the church and in the basement. A new piano was purchased for the auditorium and the old one was placed in the basement to be used by the Ladies Aid, Sunday School classes, etc.

1948. The furnace was moved and enclosed, an outside stairway from the furnace room and a large coal bin was built. Then, an upper room over this part was added, which made a very cosy and convenient place for the Beginners class.

Donations of toys, and a chest of drawers in which to store them, a baby bed, play pen, small chairs and a low table added much to the comfort and contentment of the small fry.

1949. Rev. Howard Nuckols, of the Oaktown Christian Church began preaching for Mariah Creek Church at such times as he could be spared from his charge at Oaktown, continuing these services until mid-summer, 1955. He and his family were held in high esteem in this community. Thirty-two were added to the church membership under his preaching.

1952. The by-laws of the church were amended to read, "four Elders and sixteen Deacons."

Elder George W. Risley died August 11, 1952, age 83 years. Mr. Risley had served as an Elder of the church for 23 years, also Trustee, and Sunday School teacher.

He was a son of Isaac and Sarah Wyles Risley, and a grandson of James and Sally Piety Risley, who donated the church and cemetery grounds.

George W. and Ollie Carr Risley, born 1869 and 1875 respectively, were married in 1894. They became the parents of seven sons and two daughters. The six who reached maturity became members of Mariah Creek Church.

1949—Missionary Work:

There has not been an organized Missionary Society since 1933, however, regular missionary offerings are taken on Children's Day for foreign missions and Thanksgiving Day offering for Home Missions.

In July, 1949, members of the Church Board voted to use the offerings of every 5th Sunday for foreign missions. To Africa—for Miss Agnes Chancellor, and to India, for Harry D. Schaefer, Jr., turn and turn about.

Harry Schaefer has visited Mariah Creek twice, lecturing for the missionary cause. The first time he came, he was still a teen-ager, so young but so devoted to the cause of bringing christianity to the country where he was born. His talks were very inspirational and instructive. He also told about his father and mother hearing some of the older christians in India, speaking reverently and lovingly of Mariah Creek's own Morton Adams. Mr. and Mrs. Harry D. Schaefer, Sr., went to India when they were first married, their children were born and Mr. Schaefer is buried there. Forty years in the service. Miss Chancellor has also visited Mariah Creek several times, and her talks were very interesting and well received.

And Jesus came and spoke unto them, saying, "All power is given unto me, in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Matt. 28 ch., 18-19-20 verses

CHAPTER IX.

1954. At this time many new plans for the improvement of the church and grounds were being discussed by the official board and others. More parking space is needed, extra cemetery space, and an annex to the church. Everyone seemed interested in the project, and many call meetings of the board were held as the working plans were being materialized. Chairman Lowell Diekman appointed the Trustees Perry Smith, Miles Risley and Dennie McClure on finance committee, and the building committee included Lester Maynard, Robert Elliott, Ethel Meier, Pauline Diekman and Mildred Hine-man, all of whom worked enthusiastically on the plans, estimates, etc. Mr. Al Keith was a valued advisor, and Mr. Frank Patterson was employed as foreman over the many volunteers who reported for the carpenter work and other jobs, which were all finished in due time.

At the regular board meeting in October, the resolution was adopted by the members to "give Lowell Diekman an official vote of thanks for his splendid work as chair-

man of the church board and his untiring efforts for the building of the annex to the church." His wife is the former Dorothea Trabant, a great, great granddaughter of Bernard Hollingsworth, a charter member of the church.

March 6, 1955. The new annex was dedicated. Bible school began at 9:30 a. m., followed by a basket dinner at noon. The dedication service was held at 2:00 p. m., with Rev. Howard Nuckols, local pastor in charge. Rev. Ray Montgomery, pastor of the First Christian Church at Vincennes, was the guest speaker. Special numbers were given by Arthur Davis and Mrs. June Elliott Harting. A large crowd attended the dedication services, another important event in the history of the church.

1957. Miles Risley, born October 11, 1912, was elected Elder. He is the fifth son of George W. and Ollie Carr Risley. His family history, of course, is the same as his fathers and will not be repeated here. Miles' wife is the former Miss Helen Berry, born September 20, 1915. They are the parents of three daughters, Marilyn, Barbara and Karen, all of whom obeyed the gospel at Mariah Creek. Miles' mother, Ollie Carr Risley, who has always been a faithful church worker, recalls that seeing a covered wagon train traveling westward was a never to be forgotten event of her childhood days.

1957. Elder B. L. Dunkerly, Sr., resigns, after serving in this capacity for thirty-three years. He also served nine years as Sunday School Superintendent, and many years as a Sunday School teacher. Mr. Dunkerly has been a resident of Widner Township, Knox County, all

of his life. His parents were William and Anker Musselman Dunkerly, great, great grandparents were James and Fanny Beaumont Dunkerly, born 1777 and 1778 respectively, in Oldham, England, migrating to America, the land of their dreams, in 1812. They and their six children were six weeks crossing the ocean in a sail vessel. Barton L. Dunkerly, born 1874, and Twila E. Mattingly, born 1880, were married April 11, 1899. They are the parents of two sons and three daughters, all of them became members of Mariah Creek Christian Church.

At the regular meeting of the church board April 7, 1957, all present voted for the following resolution: "Members of the Mariah Creek Church wish to express their sincere appreciation to Mr. B. L. Dunkerly, Sr., for his many years of service as an efficient and faithful Elder of the church. They wish to bestow upon him the distinction of being elected "Honorary Elder" for the remaining years of his life."

Lester Maynard
Elbert Phillippe
Miles Diekman
Committee.

This was accompanied by a large bouquet of flowers.

Membership List from 1933 to 1960:

Helen Risley—by immersion April 1935, Rev. Tate
Raymond Hottle—by immersion April 1935,
Rev. Tate
Elbert Phillippe—by letter January 1938,
Clovis Bolton

Edith Phillippe—by letter January 1938, Clovis Bolton
Garnet Phillippe—by letter January 1938,
Clovis Bolton
Brice Elvin Trinkle—by immersion March 1938,
Clovis Bolton
Leroy Trinkle—by immersion March 1938,
Clovis Bolton
Erma Delight Trinkle—by immersion March 1938,
Clovis Bolton
Cecile Trinkle—by letter, died 1957
Robert Maynard—by immersion March 1938,
Clovis Bolton
Virginia Maynard—by immersion March 1938,
Clovis Bolton
Robert O'Brien—by immersion April 1939,
Rev. Vayette
Rose O'Brien—by statement, Rev. Vayette
Elmer O'Brien—by immersion June 1939, Rev. Vayette
Bessie Hart—by immersion June 1939, Rev. Vayette
Edith Bolin—by immersion June 1939, Rev. Vayette
Esther Louise Hart—by immersion June 1939,
Rev. Vayette
Harold Bolin—by immersion June 1939, Rev. Vayette
Pauline Diekman—by immersion June 1939,
Rev. Vayette
Beulah Hill Brothers—by immersion June 1939,
Rev. Vayette
Lloyd Helderman—by immersion June 1939,
Rev. Vayette
Raymond Helderman—by immersion June 1942,
Rev. Miller

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- Esther Helderma—by immersion June 1942,
Rev. Miller
- Rosetta Helderma—by immersion June 1942,
Rev. Miller
- Louise Acey Kirchoff—by immersion June 1942,
Rev. Miller
- Kathleen Albrecht—by immersion June 1942,
Rev. Miller
- Karl K. Jones—letter from Bicknell, December 1942
- Edna Elgan Krueger—by immersion October 1943,
Rev. Hass
- Burton Diekman—by immersion October 1943,
Rev. Hass
- Selma Diekman—by immersion October 1943,
Rev. Hass
- Alvah Swick—died 1959
- Mary Swick—by immersion October 1943, Rev. Hass
- Jack Diekman—died in 1953 in U. S. Service
- Roscoe Smith—by immersion October 1943, Rev. Hass
- Bonnie Smith—by statement October 1943, Rev. Hass
- Earl Wolfe—by statement October 1943, Rev. Hass
- Hazel Waddell Wolfe—by statement October 1943,
Rev. Hass
- Eddie Wolfe—by immersion October 1943, Rev. Hass
- Helen Lamb Wolfe—by statement October 1943,
Rev. Hass
- Dora Diekman—by letter October 1943, Rev. Hass
- Ruth Cullop Diekman—by letter October 1943,
Rev. Hass
- Etta McClure—by letter, died 1950

Gladys McCoy Maynard—by letter October 1943,
Rev. Hass

Peggy Maynard—by immersion April 1944, Rev. Hass

Betty Clifford—by immersion April 1944, Rev. Hass

Donald Clifford—by immersion April 1944, Rev. Hass

Betty Collins Lamb—by immersion October 1944,
Rev. Hass

Martin Stacer—by immersion October 1944, died 1952

Ethel Stacer—by statement, died 1958

Russel B. Combs—by immersion October 1944,
Rev. Hass

Mary Bolin Combs—by immersion October 1944,
Rev. Hass

Ruth Hatfield—by immersion October 1944, Rev. Hass

Clyde Gott—by statement October 1944, Rev. Hass

Doris Gott—by statement October 1944, Rev. Hass

Virginia Clifford—by statement April 1944, Rev. Hass

Galen Hineman—by letter April 1945, Rev. Hass

Doris Albrecht—by immersion April 1946, Rev. Hass

Mida Elliott—by immersion April 1946, Rev. Hass

Carmen Elliott—by immersion April 1946, Rev. Hass

Audrey Neal—by immersion April 1946, Rev. Hass

Joan Diekman—by immersion April 1946, Rev. Hass

Mary A. Smith—by immersion April 1946, Rev. Hass

Phillis Hill—by immersion April 1946, Rev. Hass

Robert Diekman—by immersion April 1946, Rev. Hass

Dale Maynard—by immersion April 1946, Rev. Hass

Ralph Langdon—by immersion April 1946, Rev. Hass

Wayne Clifford—by immersion April 1946, Rev. Hass

Richard Winegar—by statement

See page 113-

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- Shirley Clifford—by immersion April 1951,
Rev. Nuckols
- Charlotte Diekman—by immersion April 1951,
Rev. Nuckols
- Linda Diekman—by immersion April 1951,
Rev. Nuckols
- Mildred Diekman Hineman—by immersion April 1951,
Rev. Nuckols
- Frank Langdon—by immersion February 1948,
Rev. McKee
- Marilyn Risley—by immersion April 1951,
Rev. Nuckols
- Eurel Winegar—by immersion April 1952,
Rev. Nuckols
- Alice Hatfield Winegar—by immersion April 1952,
Rev. Nuckols
- Kara Stewart—by immersion November 1952,
Rev. Nuckols
- Barbara Risley—by immersion April 1952,
Rev. Nuckols
- Janice Hottle—by immersion May 1952, Rev. Nuckols
- Mary Jo Hottle—by immersion April 1950, died 1956
- Thelma Helderman Hill—by immersion April 1952,
Rev. Nuckols
- Juanita Wesner—by immersion January 1950,
Rev. Nuckols
- Vera Clifford—by immersion May 1952, Rev. Nukols
- Alvah Clark—by statement May 1952, died 1953
- Gloria Bell Clark—by statement May 1952,
Rev. Nuckols

Robert Elliott—by immersion February 8, 1948,
Rev. McKee
Paul Dick—by statement November 1952,
Rev. Nuckols
Blanch Dellinger Dick—by statement November 1952,
Rev. Nuckols
Paula Dick—by immersion April 1953, Rev. Nuckols
Robert Dick—by immersion April 1953, Rev. Nuckols
Marlene Hineman—by immersion April 1953,
Rev. Nuckols
Vance Smith Meier—by immersion April 1953,
Rev. Nuckols
Harley Swick—by immersion April 1953,
Rev. Nuckols
James William Smith—by immersion April 1953,
Rev. Nuckols
Raymond Trabant—by immersion April 1953,
Rev. Nuckols
Betty Thompson Trinkle—by letter April 1953,
Rev. Nuckols
Ruth Scott Trabant—by letter April 1956, Rev. DeBoer
Elmer Trabant—by immersion April 1956,
Rev. DeBoer
Ellis Trabant—by immersion April 1956, Rev. DeBoer
Joyce Smith—by immersion April 1956, Rev. DeBoer
Dennie B. Mengedoht—by immersion April 1956,
Rev. DeBoer
Carol Ann Hislip—by immersion April 1956,
Rev. DeBoer
Thomas Dale Doane—by immersion April 1956,
Rev. DeBoer

Mary E. Gall Doane—by immersion April 1956,
Rev. DeBoer
Orville D. Doane—by statement April 1956,
Rev. DeBoer
Jerome Snapp—by letter April 1954, Rev. Nuchols
Karen Risley—by immersion April 1955,
Rev. Nuchols
Josie Carico Hill—by immersion April 1955,
Rev. Whitely
Karon V. Stewart—by letter September 1957,
William Jenkins
Jessie Stewart—by letter September 1957,
William Jenkins
Stephen D. Diekman—by immersion April 1958,
Rev. T. Younce
Dian Lee Dick—by immersion April 1958,
Rev. T. Younce
Gail Elain Hineman—by immersion April 1958,
Rev. T. Younce
Glen Ray Turner—by immersion April 1958,
Rev. T. Younce
Fava Jane Diekman—by immersion April 1959,
Rev. R. R. Willsey
Alice Sue Dick—by immersion April 1959,
Rev. R. R. Willsey
Penny Sue Gates—by immersion April 1959,
Rev. R. R. Willsey
Mary Ellen Hislip—by immersion April 1959,
Rev. R. R. Willsey
Myra Jean Mengedoht—by immersion April 1959,
Rev. R. R. Willsey

Marilyn June Mengedoht—by immersion April 1959,
Rev. R. R. Willsey

CHAPTER X.

1958. Within the last few years the cemetery has been enlarged and more parking space made available for the church grounds. Shrubs and evergreens have been planted, and the lawn is well kept.

Several new pieces of furniture have been added to the auditorium, new pulpit, communion table, chairs, flower stands, lighted cross, secretaries desk and new carpeting. Some of these were presented by the Christian Endeavor group, and some were given in memory of our boys who lost their lives while in the service of their country.

The basement is equipped with small tables, chairs and screens for Sunday School classes and sufficient folding tables, chairs, dishes, silver and table linen for serving every one on family night, or other occasions.

In the kitchen we find an electric range, large sink, water heater, gas range, refrigerator and plenty of closet space for storage. The building is kept warm by two large gas heating units.

Yes, Mariah Creek has come a long way since the organization in 1833, and the whole community is welcome to be a part of our group, worship here, and enjoy our social activities.

We count it a very special pleasure to receive visitors from other churches.

1958. Rev. Richard Willsey began his ministry with Mariah Creek, May 18, 1958. He and his wife, Phyllis,

and their two small sons reside in Freelandville, sharing his time equally with Mariah Creek and the Freelandville Christian Church.

1959. A number of discussions were held by the board members in regard to building a hard-top parking space. Plans were finally selected and the curbing put in, however, due to the lateness of the season it seemed advisable to wait until spring to finish the job.

1960. And the hard-top parking area and driveways are a reality. The beautiful green lawn is a thing of the past, but cars must have a solid place to park in winter, and we sincerely hope that cars of all kinds will fill this space every Sunday, and, may they be loaded with grown-ups and children of all ages.

How important is Bible School training? A child's religion if properly grounded, shapes his whole life. Children are little receiving sets—therefore, they should be taken to church very early in life.

Some one has said, "The reason a lot of parents ain't leadin' their children along the right road is cause they ain't goin' that way themselves." And also, "Perhaps the straight and narrow way would be wider if more people traveled it." How very true!

If there be one thing which history has taught us more clearly than another, it is that a nation cannot lose its religion without losing its virtue and integrity. Therefore, we must hold fast to the religious training and education of the church—the greatest factor on earth for the building of character. May God help us to be steadfast in prayer and Bible study.

“Prayer is so simple
It is like quietly opening a door
And slipping into the very presence of God.
There in the stillness, To listen for His voice
Perhaps to petition or only to listen,
It matters not ; Just to be there,
In His presence, Is prayer !”

This is the history of Mariah Creek Christian Church, from the organization early in 1833 to the present time, which is 1960.

Perhaps we might say that it is a record of the achievements of 127 years.

Many will read the pages and deem it a book of memories, an accumulation of more than six score years of precious and happy memories of childhood, or they may be sad and wistful memories of friends and loved ones of long ago.

Memories, however, can't be collected like stamps, old china, or glass. Memories are made by what we have done for others, our church, our community and our family life.

It is the imperishable wealth of memories that becomes the food to sustain our church in the future.

“A man may live to be old and tired,
Today and tomorrow become illusions,
But the bright memory of childhood
Shelters the heart.”

Today we look both ways, to the future, whose bright pages we cannot foresee, and to the past and those brave

and tireless ones who were so faithful and true to His church.

The descendants of many of the early members, have traveled far from the homes of their forebears, however, there are several sincere workers in the church today who are direct descendants of the charter members.

Over the hills and valleys of this community we see their homes—reflecting courage and hope, and we know in their hearts they have found the “Faith of our fathers, living still—”

“THE COUNTRY CHURCH”

“I see them come,
Mothers, fathers, daughters and sons;
Lovers chance to meet
Upon the steps;
Now and then a boy or girl
Whose parents are at home;
Young married couples
Carrying their first-born babe
Sweetly and tenderly;
Sweethearts of fifty years
Slowly mount the steps.
The door has closed
Behind them all.
They have entered
The country church,
The house of God.
May the Holy Spirit
Rest graciously
Upon their coming together.”

—By H. H. M.

The names of those who have served as Elders:

- 1833—James Polk, Samuel D. Piety. (no other data until 1870).
1870—Bernard Hollingsworth, Jonathan Piety Cox, Benjamin F. Cox “were reinstated.”
1874—Westley Hollingsworth, Heamen Barrows, Joseph Morford.
1880—Joseph Morford, William P. Hollingsworth.
1883—George Sartor.
1887—William P. Hollingsworth, George Sartor.
1892—B. F. Polk, William Hollingsworth, Ellis Hill.
1906—James J. Threlkeld, Ellis Hill, B. F. Polk.
1907—Ellis Hill, B. F. Polk, J. P. Polk, Marshall H. Barrows and Robert Bicknell.
1915—J. P. Polk, Marshall Barrows.
1924—B. L. Dunkerly, John Maynard, J. P. Polk.
1929—George W. Risley, B. L. Dunkerly, Dennie McClure.
1941—Elbert Phillippe, G. W. Risley.
1943—B. L. Dunkerly, Dennie McClure.
1944—Lester Maynard.
1945—Dennie McClure, B. L. Dunkerly.
1946—Dennie McClure, B. L. Dunkerly.
1957—Miles Risley.

DEACONS

- 1833—Jonathan Piety Cox, Bernard Hollingsworth, Peter Ruby (no other records for many years).
1870—Smith McCord, George W. Sartor, Alexander Campbell Cox.

-
- 1874—William P. Hollingsworth, Samuel D. Hollingsworth.
1880—James Threlkeld, Ellis Hill.
1884—George Hart.
1892—Jonathan Piety Polk, Edgar Thompson.
1907—Ben Jeffries, George W. Risley, Edward Keith, Elmer Threlkeld, Alphas Keith, Mort Threlkeld.
1915—Henry Bryant, Nathan Bolin, Schuyler Hollingsworth.
1924—Perry Smith, Dennie McClure.
1929—Edward Albrecht, Elmer Kuhn, Miles Dunkerly, Lester Neal, Roy Maynard.
1939—Miles Risley, Raymond Hottle, Denver Mengedoh.
1944—Earl Wolfe, Roscoe Smith.
1945—Bob Wolfe, Martin Stacer, Elmer O'Brien, Alvah Swick, Karl Jones, Burton Diekman.
1946—Galen Hineman.
1948—Harold Bolin, Frank Langdon, Robert Elliott, Earl Bolin.
1949—Raymond Meier, Lowell Diekman.
1952—Leroy Trinkle.
1956—Orville Doane, Miles Diekman, Elmer Trabant.
1957—Jerome Snapp, Robert Diekman, K. V. Stewart.

TRUSTEES

(Early records seem to be vague)

- 1851—Ferdinand Hollingsworth, William Bell, John Widener.
1887—Ellis Hill, B. Franklin Polk, George W. Sartor.
1892—Ellis Hill, B. F. Polk.

1893—Ellis Hill, Jonathan P. Polk, George Hart.

1912—J. P. Polk.

1925—George Risley, Nathan Bolin.

1933—Lester Maynard.

1934—Miles Dunkerly.

1941—Dennie McClure.

1945—Perry Smith.

1952—Miles Risley.

MINISTERS who have served at Mariah Creek:

Names of the ministers as given in the records which are available, and as far as could otherwise be ascertained, are recorded here. Ministers were few in the early days and it is a well known fact that oft-times, Elders, or some well-read member of the laity would read a text, and then proceed to preach thereon—and we can truthfully add, that these extemporaneous sermons were not brief, either:

1854—Joseph Wolfe

1870—Anderson Ward

1871—Anderson Ward

1872—John Lemon - James Chowning

1873-'74-'75—J. T. Cropper

1880—Abner Hubbard - Mr. Elmore

1885—T. A. Cox

1893—J. E. McCormick

1900-1901—H. Jacks

1906-1908—J. E. Slimp

1911—G. Brammel

1912-1914—W. D. Terrell

1915—C. E. Seifers

-
- 1916—H. C. Shaw
1916—L. H. Graham, Evangelist
1920—L. H. Graham, died 1958, Orlando, Fla., 80 years.
1924-1925—Mr. Allegood
1926—R. A. Miller
1927-1930—Benjamin F. Tate
1933—L. F. Wade
1938—Clovis Bolton
1939—Earl Vayette
1943-1944-1945—Lonnie Hass
1946—C. F. Marsoff
1947—Glenn Wheeler
1949 to August 1955—Howard Nuckols
1956—3 Months—Donald Tharp
1956-1957-1958—Part time—Student William Jenkins
1958—Richard R. Willsey
1959-1960—Richard R. Willsey

Some EARLY SETTLERS of Widner Township,
Knox County, Indiana :

John Widener, Sr., born 1804.

Andrew Wilkins, born 1804.

William Taylor, born 1804.

Charles Carico, born 1804.

Joseph Ransford, born 1804.

Charles Polke, born 1807.

William Polke, born 1808.

Joseph Liston, born 1808.

Edmund Liston

John Lemen

Peter Hansbrough

Alexander Chambers

Joseph Thomas

Ledwick Earnest

First school taught in Widner Township—1810.

First Justice of the Peace— William Polke.

First preacher, Baptist—Isaac McCoy, 1810.

First person baptized in Mariah Creek—Joseph Liston, 1810.

First marriage—Joseph Thomas - Nancy Chambry.

First child born—Jacob Widener, 1805.

First death—James Taylor, a child.

First and only person killed by Indians—Daniel Hollingsworth, 1812.

First church—Mariah Creek Baptist, 1809.

First log house—1810.

First school—taught by Titus B. Willard, in log meeting house, 1810.

First Christian Church—Mariah Creek Christian, 1833

The population of Indiana Territory—about 9,700 in 1816.

Written by James Polke—born 1804; died 1887.

(The population of Indiana State—1960 is 4,633,395)

NAMES OVERLOOKED

Clara Helderman—12-17-1905

Lizzie Charlton

Mr. and Mrs. James Shouse—1915—Rev. Seifers.

Freddie Wolfe—immersion—1943—Rev. Hass.

Raymond Meier—by letter—3-19-1949.

Ethel Meier—immersion—3-13-1949—Rev. Nuckols.

Lowell Diekman—immersion—3-13-1949—

Rev. Nuckols.

Louis Diekman—immersion—3-13-1949—

Rev. Nuckols.

Miles Diekman—immersion—3-13-1949—

Rev. Nuckols.

Sherry Diekman—immersion—1957.

WALTER C. BURGNER, JR.
339 North West St.
Lima, Ohio





